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A Journal of Religion

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An Editorial

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An Editorial

Survey of Books for June

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The CHRISTIAN CENTURY

June 1, 1932

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EDITORIAL

SELDOM has a more debilitating statement come from dry quarters than is to be found in the current issue of the monthly published by the Methodist board of temperance, prohibition and public morals. Over the signature of Deets Pickett, one of the secretaries of that board, Governor Roosevelt, despite his recent unequivocal declarations that he is to be classed as a wet, is said not to be "what is ordinarily known as 'soaking wet.'" The governor, says Mr. Pickett, used to be a dry; he has a dry wife; he "has no natural sympathy with the saloon element." And his wet statements are to be interpreted as merely an attempt to hold in line the New York delegation to the democratic convention; "having made them, it is hoped that he will consider that his obligations to the wets in his party have been discharged." Does this represent the beginning of an attempt to rationalize, for the benefit of the Methodist democrats of the south, party regularity in the event of Mr. Roosevelt's nomination? It looks like it. But it certainly presents Methodist dry leadership in a new light.

Preparing the Methodists For Roosevelt?

Japan Calls Upon Admiral Saito

IT IS a desperate struggle that is being waged behind the censorship in Japan. On the one hand there is the threat of a fascist regime, established by the hotheads among the young army and navy officers, and having the support of important working-class elements. On the other, there is the threat of a communist uprising. Between the two the majority of the nation, still hoping to maintain some measure of parliamentary government, seeks to find a way out of the nation's difficulties that does not involve resort to violence. This great middle class group made its latest move against the extremists when, at the advice of Prince Saionji, surviving member of the genro, Admiral Viscount Saito was called on to constitute a government to succeed that of the assassinated Premier Inukai. Admiral Saito is a member of the naval aristocracy, and therefore may be expected to be acceptable to the more reasonable of the army and navy officers. He has been identified with liberal policies, particularly during the many years of his administration of Korea, and therefore should gain support from the elements that largely withdrew from public life with the accession of Inukai and the seiyukai party. Given a free hand, the new premier might be expected to support a liberal policy on the Asiatic mainland, a policy favoring the laboring and farming groups in Japan, and a more genuine cooperation with the League of Nations at Geneva. But it is questionable as to how much of a free hand he has. Or, if he has it and attempts to use it, it is questionable as to whether he can maintain himself against the extremists to his right and left. The selection of Admiral Saito represents an admirable attempt to restore Japan to the line of liberal politics. It remains to be proved, however, that such a restoration is possible while the Manchurian issue hangs in the balance.

The Menace of Militarism

NOTHING has come out of the far eastern crisis of a more disheartening nature than the interview granted the American press by Dr. Inazo Nitobe on his arrival in New York. By any measuring-rod, Dr. Nitobe has been one of the most important figures in international life. A member of the Society of Friends, he was for seven years second only to Sir Eric Drummond in the direction of the work of the League of Nations. There was something symbolic, and immensely promising, in the sight of this Asiatic Christian at work to show the exhausted nations of the west the way of peace. When the United States passed the Japanese exclusion act, Dr. Nitobe was cut to the heart. He held that the insult involved was so serious that he could not, with honor, visit this country again until the law had been changed. But this year, when the wave

of militaristic passion swept over Japan, Dr. Nitobe's life was imperiled. He was reported to have said that militarism was as much a threat as communism, and although he later explained that he had in mind only the militarism of the Chinese war lords, there were many disquieting rumors as to what the societies of army officers meant to do to him. Dr. Nitobe was accordingly persuaded to disregard his previous scruples, and to visit the United States. But on reaching New York he made public the most sweeping and unqualified approval of everything that Japan has done in Manchuria and Shanghai, particularly in Shanghai! It is incredible that the Dr. Nitobe of the Geneva days could have taken such a position. The Dr. Nitobe who has defended the sack of Chapei is a war casualty. He is a testimony to the ruthlessness with which militarism will bludgeon anyone who dares to stand in its path.

Labor Trials of Significance

MAY 31 is a day of considerable importance to those who hope for a rational solution of the industrial problems which now afflict the nation. On that day there opens, in the Kentucky coalfields, the trial of the forty-one miners and their sympathizers who are accused of murdering special deputies assigned to the protection of coal properties. So much attention has been given to the free speech issue, as it has been magnified by the various excursions of "investigators" to the coalfields, that the general public has almost lost sight of the fact that the underlying cause of the tension in that region is the impending trials of these men. We expect to comment on the cases more fully at a later date. In the meantime, there is great significance to be found in the trials of the students who will come before a Chicago judge on the same day charged with unlawful assembly. As those who are in touch with contemporary college life know, there has been considerable ferment among students in recent months, the product of a conviction that, in some way, the student group should be able to show to the public its implication in the fortunes of the working class. To bring this to pass, two or three student groups have already participated in journeys to the Kentucky coalfields, and there have been indications that the coming months might see a succession of such incidents, all tending still further to obscure the issues of life and death at stake there. A group of students from various Chicago institutions, however, seizing upon the fact that the principal mines involved in the Kentucky troubles are owned by outside interests—U. S. Steel, the Mellons, Ford, Insull—determined to register their protest at one source of the policy of industrial autocracy which has lain at the bottom of the struggle. Accordingly, they picketed the residence of their fellow-townsman, Mr. Insull. Arrest followed summarily. Whatever the outcome of their trial, it should serve at least two purposes. It should inform the public as to the real ownership of the Kentucky mines. And it should show students who seek martyrdom for the sake of a new industrial order that they need not go far from home to find it.

Congress Refuses to Legalize Beer

THREE times within a week the proposal to legalize the manufacture of real beer came before one branch or the other of the federal legislature, and three times it was defeated. The three votes lead to three comments. In the first place, the senate, which voted down both 4 per cent and 2.75 per cent beer by more than 2 to 1, is more dry than the house. Senators, who are forced to think in terms of the states as political units, have not yet begun to feel the effects of the renewed wet drive to the extent that the representatives of the smaller congressional districts have. In the second place, the division of votes in the house was quite without partisan meaning, but the cleavage between the urban and rural viewpoint was sharply defined. In the main, Will Rogers is quite right in his contention that it is the country which is still the stronghold of the prohibition forces, and that much current wet propaganda will defeat its own ends because it will be regarded as an attempt by the city to tell the country how to order its life. In the third place, although the 2.75 per cent beer bill was defeated in the house by a vote of 228 to 169, the vote shows that the wets are gaining in strength, and that there is every prospect that, in another congress or two, they will be able to force congress to vote on the issue that is really at stake—repeal of the eighteenth amendment. Since this is so, it is time that the drys were clearing their thinking and disciplining their forces, so that they can be sure that, when the great test comes, the choice to be placed before the nation will be a genuine choice—that is, a choice between the amendment and a specific substitute.

Norman Thomas Again the Socialist Candidate

THE SOCIALIST party has again nominated Norman Thomas, of New York, as its candidate for President. Perhaps a journal of religion should follow the practice of the communist press, and refer to the socialist candidate as the Reverend Doctor Thomas. Surely the churches have reason for pride that so capable and inspiring a leader of the cause of the underprivileged should have come out of their ministry, although they have equal reason for honest searching of heart in the fact that he has gone out. Mr. Thomas formally demitted his status as a Presbyterian minister about a year ago. Since the socialist convention is still in progress as these words are written, it seems wise to defer the extensive study planned until after it has completed its activities. In

the meantime, however, The Christian Century is happy to welcome as the first important entry into the coming campaign this man who represents so fine a tradition in our political heritage. The man who, for the sake of principle, embraces the minority cause long before it becomes that of the majority, himself seldom reaches the Canaan of election. But, as William Allen White once pointed out in his too little known "Some Cycles of Cathay," it is this man who opens the way for the advance that follows his pioneering. In placing Mr. Thomas in nomination before the Milwaukee socialist convention, his sponsor declared that, alone among the candidates of 1928, he has grown in popular estimation during the past four years. That is true, and it will combine with the current economic situation to give the socialist campaign this year a much greater power than it has enjoyed at any time since the war.

'Business Must Clean House"

ANOTHER chapter has been added to the disheartening story of recent business practice by the uncovering of the operations of the radio pool of 1929. Evidence before the senate committee shows that seventy persons, by participating in that pool, cleared almost five million dollars from a week's operations in Wall street. Several interesting, and not altogether unexpected, names are found in the list: John J. Raskob (as usual), William F. Kenny (Al Smith's bosom friend), Charles M. Schwab, Walter P. Chrysler, the Fisher brothers, and so on. But there are other names that will bear thinking about. There is, for instance, the name of the confidential secretary of a former President of the United States, who put in nothing and took out $5,834. There are the names of the wives of several members of the Wall street firms that handled the pool, it being a rule of the stock exchange that the brokers themselves could not participate. And, most meaningful of all, there is the name of Mrs. David Sarnoff, wife of the president of the Radio Corporation of America—the corporation in whose shares the pool was operating. Mrs. Sarnoff also put nothing into the pool, and came out at the end of the week with the tidy little sum of $58,342! When the joyride was organized, that pushed radio stock up to a new and all-time high and then precipitously dropped it to let it sink to its present almost non-perceivable level, Mrs. Sarnoff was taken along. Her husband, at the same time, was supposed to be administering the company in such a way as to safeguard the rights of its stockholders. But Mrs. Sarnoff's fifty thousand (plus) depended on jockeying some stockholders into surrendering their stock when it was due for a rise, and inducing others to become stockholders when the stock was due for a drop. We raise no legal questions about such a transaction; we do believe that it constitutes additional evidence of the need for an ethical housecleaning inside big business.

What Will Come Out Of Lausanne?

THE POPE names the feast of the Sacred Heart —June 3—as the beginning of the eight days of prayer for the salvation of the nations called for in his latest encyclical. The period is well chosen. For on June 16 the states of Europe are to open, in Lausanne, the most momentous economic conference yet held. The conference is to deal with the economic collapse that threatens all Europe. It is to consider reparations and debts, the rising tariff barriers, monetary and exchange problems, the condition of the Danubian states, and even the readjustment of the treaty of Versailles. Starting with the question as to what is to be done for Germany when the Hoover moratorium expires on July 1, the conference will have to face the problems presented by the threatened economic collapse of Austria, Hungary, Roumania and perhaps even Poland during the coming summer. And at this writing no statesman or political economist has, to our knowledge, so much as suggested that there is any likelihood that the European nations will modify their policies sufficiently to solve any of these problems. If ever a conference needed the prayers of mankind, the approaching gathering at Lausanne does! In the first enthusiasm caused by the success of the radical socialists—i.e., the liberals—in the French elections, hope was expressed that this might induce France to take a new, and more hopeful, course at Lausanne. But M. Herriot, who is still slated for the premiership, is now talking with as much emphasis as M. Tardieu ever used about the necessity for French security, and that ray of sunshine is rapidly being lost behind the old clouds. Meanwhile, Austria has appealed to the league to investigate and certify her helplessness. When her moratorium comes, it will tie up another half billion of foreign debts—$200,000,000 being American money. Even an extension of the Hoover moratorium is rapidly losing importance as a means of shoring up the tottering structure of European finance.

Vanished Prestige of Our Business Leaders

THE most important thing about the new committee of big business leaders formed to push the credit operations of the federal reserve banks has not been its formation, nor its announced purpose, nor its personnel, nor the newspaper claque loosed in its behalf. The most important thing has been the absolute indifference of the public. Neither in Wall street nor in the country at large has the formation of the committee created the slightest ripple of interest amid the enveloping economic gloom. That fact will tell more than volumes of exposition as to how long a road the American people have traveled since October, 1929. Suppose such a committee had been formed three years ago. Sup-

pose word had gone out that the governor of the federal reserve bank of New York had induced Mr. Owen D. Young to act as chairman of such a committee, and that Mr. Young had enlisted the help of the chairman of the New York clearing house, the president of the American Telephone and Telegraph company, the chairmen or presidents of five of the largest banks, the president of General Motors, the president of Standard Oil of New Jersey, and the chairman of American Radiator—and that all these gentlemen were going to start work immediately on passing out three billions in credit to American business men! What would have happened? It is impossible to imagine what the full result would have been, but that there would have been an unprecedented boom, accompanied by hosannas in honor of the participants in the credit expansion, is certain. And now? Now the press calls the roll of saviors with as much stage-thunder as it can manage . . . and the rest is silence. Why? Because of the vanished prestige of these business leaders. The general public simply no longer believes that when these men confer or cooperate it has any necessary relation to the general welfare. It is almost literally true that, in the realm of industry and finance, there are no more big names.

The Pope Calls to Repentance

THE POPE has appealed to the world. Not alone to the faithful, but to the whole world. Not alone to those who are proud of the Christian name, but "to all who still believe in God and adore him." It is, in his judgment, an hour of crisis, such as the world has not hitherto known. "For God or against God, this once more is the alternative that shall decide the destinies of all mankind, in politics, in finance, in morals, in the sciences and arts, in the state, in civil and domestic society, in the east and in the west, everywhere this question confronts us, as the deciding factor because of the consequences that flow from it." It is in such an hour that the pope turns to all the world.

If the substance of the papal letter had been preached from a great Protestant pulpit, we should have said, "Thank God, here is a voice that is dealing with living issues!" Some of it is indeed addressed to Catholics only but the greater part of the letter is meant for Christendom, and all who belong to Christendom, whether in the Catholic church or in the reformed churches, should read and consider seriously this diagnosis of the world in which they must live together, and the way of recovery which the pope sets forth.

The present distress, as he sees it, is worldwide. The whole of humanity is held bound by a financial and economic crisis; the more it struggles to be free, the harder seems the task. The pope does not resort to the foolishness of shallow-pated writers who talk of the swing of the pendulum as though things will right themselves, if only men will wait. Rather he seeks for the root-causes, which he "finds in the accursed hunger for gold," in the sordid egotism of individuals and society and in the exaggerated nationalism which is only another expression of that same egotism. Greed is the root sin. From it comes distrust, envy, narrow individualism, disorder, inequality, and all the evils which poison human society. The pope has no doubt that the accumulation of wealth in the hands of a few people works immense harm in the world. Nor does he hesitate to condemn the abuse of the love of country which egotism brings about. When he speaks of prayer he finds in it a way of escape from this evil, for "men who have turned in prayer to the Divine Majesty cannot foment that nationalistic imperialism which each people makes its own god."

In other words, the source of our present distress is to be sought within the spirit of man, and the pope says to man, "Thou ailest here and here." It is little use to expect deliverance from the disease until it is diagnosed and recognized, and there are many who will be grateful to this spokesman, who has such unrivaled means of appealing to the world, that he has declared our disease to be egotism and greed, and has told us that we are suffering from the doom which rests upon those who transgress the true law of their being. "No leader in public economy, no power of organization, will ever be able to bring social conditions to a peaceful solution, unless first in the very field of economics there triumphs moral law based on God and conscience." This is the underlying value of every value; this is the true standard of exchange. And because man has forgotten this, or denied it, he has provided occasion for that war against God and against religion which is found in all the earth. Man will not meet this attack unless he is converted to the Lord his God.

In this document the pope not only calls to the world, but he quite definitely speaks to the Catholic church upon an issue which is always a living issue in that church no less than in other Christian communions. Is the church to go back to the catacombs or not? In its early years it had of necessity to live a life set apart from the political and social order of mankind. It was a secret conspiracy, hidden away till the hour came. Must it now retire from an evil world and live its own inner spiritual life? Or must it carry its word of healing and wisdom into the councils of mankind, and seek to make Christian the relationships between man and man, whether industrial or economic or international? The pope quite definitely takes sides against those who would retreat to the catacombs; he speaks boldly for those who do not in that sense renounce the world, or despair of human society. He calls for the prayers of the faithful on behalf of all who have the great responsibilities

of government; he sees the human inheritance threatened by a common peril but capable of being saved by a common action. He does not despair of this world, nor does he limit his range to that of the Catholic church; he sees the nations wounded together and, if they will, healed together.

This is an important declaration. It is known that in the Catholic church there are those who lay their emphasis upon the other-worldly teachings of the church. "They would depart from among them and be separate." And there are others who believe no less in the church, but see in it a prophet and evangelist and physician for all humanity.

In Protestantism there are the same divisions. Some after their own manner would go back to the catacombs. Others, while they still believe in their treasure, laid up in heaven, cannot desert this earth in which man has prayed so unceasingly, "Thy kingdom come on earth." It is of interest for all who have to make up their minds upon this unclosed question, that the pope so clearly ranges himself on the side of those who will not be disloyal to this earth. We say amen to the words of this letter: "The unquenchable aspiration to reach a suitable state of happiness even on earth is planted in the heart of man by the Creator of all things, and Christianity has always recognized and ardently promoted every just effort of true culture and sound progress for the perfecting and developing of mankind."

Christianity is powerful because of the very tension which it always brings into the spirit of man. Man is at once a citizen of the heavenly country, and the most loyal child of earth. He must be true to both orders, like the skylark in Wordsworth:

> Type of the wise who soar but never roam
> True to the kindred points of heaven and home.

The Christian man is in the world and not of it. He is of all men the most detached from earth, and the greatest lover of it. He sits close to it, and enjoys it as others cannot. He knows always this inner tension and contradiction. When, therefore, the pope bids us pray and "do penance," we would respectfully alter "do penance" into "repent" with all the New Testament meaning of that word, and then say heartily that we agree, and we gladly accept the call of this letter in our own way to unite in prayer and to keep, if not on the prescribed octave then in our own way a season for prayer, and repentance and "holy sadness."

It is an hour of crisis. There is much to be done, and the time for doing it may be short. But the spirit of man crying out in his misery, uprooted from his old familiar life, will not be delivered except by those who can use what were once called the apostolic weapons of prayer and tears. "Nothing remains for us, therefore, save to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labor—nothing else remains for us, we say, but to invite it in the loving words of the sacred liturgy: 'Be thou converted to the Lord thy God.'"

This would be true whoever said it, and we ask our readers in every way open to them to pass on this invitation.

A Disinterested Political Party

IN THESE PAGES it was suggested last week that the salvation of American democracy requires that a new political party should emerge from our present confusion and futility, a party structurally like the existing two major parties in all respects except that it should have no candidates, therefore seek no offices, therefore dispense no patronage, therefore maintain itself as a party devoted to the public good rather than to special interests or its own aggrandizement. In a word, we called it a Disinterested political party. The proposal was prompted by the general belief that our electorate is so wedded to the two-party system that a third party can hardly hope to capture the helm of state. Added to this is the fact that our two parties are so fully implicated in the same body of economic and financial interests, the same political ideology, and the same spoils-of-office system that there is no essential difference between them. The liberal and progressive voter therefore has no medium through which he can register his political convictions, and only the most frail instrumentalities for holding to account the party which has been entrusted with office.

Confirmation of our analysis of the two-party system has now come from an unusually authoritative quarter. President Nicholas Murray Butler, longtime wheelhorse republican, has delivered an address in which he called for a new party to be created by a coalition of the conservative (he calls them liberal!) elements in the two old parties, leaving the field open for communists, socialists, prohibitionists and whatnot, to maintain parties based upon their several "doctrinaire" conceptions. Dr. Butler's proposal to eliminate both the republican and democratic parties by fusing what he regards as their better elements into a new party, will make no appeal beyond its momentary interest for those who heard his address. But the confession that both parties are spoils-of-office parties, between whom no significant difference exists in matters of principle, is highly interesting. It will be especially significant to those who recall that Theodore Roosevelt, in the days of his powerful but futile attempt to form a third party, was accustomed to describe the old parties as "empty husks." Dr. Butler was not a follower of Mr. Roosevelt in those days, but his present diagnosis is identically that of Mr. Roosevelt. His recent speech therefore can be taken as a measure of the meaninglessness of our present political organization.

But though Dr. Butler's address bears confirmatively upon our diagnosis, we differ in respect to the seriousness of the ailment and the prescription for its cure. The two-party system which now exists in American politics is, we hold, a fortunate and salutary system, as compared with the bloc system of many European nations. The evil of our system lies in the practical identity of policy of the two parties, which deprives enlightened liberal voters of any channel for registering their convictions. But the cure for this is not a coalescence of the two parties, or the organization of a third party, but the creation of an entirely new kind of party—a party without candidates, but with a potential constituency capable, at least, of holding the balance of power between the office-holding and office-seeking parties. The two-party system is the most workable that can be devised, and our nation is fortunate in the instinct that clings to it. But the system sadly needs the cleansing and chastening and directing influence of organized political disinterestedness.

At once the proposal of a Disinterested party, a party without candidates, will arouse a certain prejudice due to its apparent resemblance, in principle, to the Anti-saloon league. No doubt the league made use of the principle of the balance of power to attain for prohibition the success which it achieved. It represented, in a sense, the Protestant churches as a more or less distinct constituency whose voting power it was able to deliver for parties and candidates which favored its policy. But while the Anti-saloon league must be given full credit for the discovery of the possibilities in the disinterested utilization of the principle of the balance of power as between the office-seeking parties, it was never itself a political party in any true sense. It represented a bloc, rather than a party—a bloc of disinterested social conviction, but upon one subject only.

There are two fundamental respects in which the Disinterested party we are advocating differs from the Anti-saloon league. One is the league's singleness of aim. It does not have a platform; it has a plank. This distinction is not made here invidiously. There is no reason why the league should not have been precisely the kind of instrument it was, and its record is one of honor for the period in which its essential principle of action—the exercise of the balance of power between the two parties—was relevant to its aims. But a Disinterested political party must have not one plank, but a platform. It will thus reflect not a single reform, but a rising tide of social progress. Its specific planks will have a logical and organic relation to a general framework. The members of the party will be united not only by agreement upon this or that plank, but by the sharing of a common conception and attitude toward social progress. It is, thus, not a reform movement which we are advocating, in the narrower sense of that word, but a full-sized political movement. Indeed, the Disinterested party could wisely make its platform more inclusive than that of either of the office-seeking parties.

The second point of distinction between the Anti-saloon league and the Disinterested party is in their respective modes of organization. This, it will be seen at once, is a distinction of major importance. The league is virtually a headquarters' organization. It has no rank and file membership. Its control is so vested in its existing officiary that it is able in a high degree to perpetuate the personnel of its leadership. Its policies are determined by headquarters. Again it is important to add that in drawing attention to this aspect of league organization we intend nothing invidious. On the contrary, much can be said, in view of the singleness of the cause for which the league exists, in support of its quasi-autocratic form of organization.

But the Disinterested party which we are discussing would be in sharp contrast to this type of organization. It would find its leadership as democratically as either of the two parties now does. It would utilize the most democratic methods to insure that its growing platform would reflect the party's growing wisdom and vision. The new party would build its authority from precinct, ward and county all the way up to its national officiary on the principle of popular control. It would in this respect follow the lines of the office-seeking parties except that, being relieved of the temptations incident to office-holding and patronage, it should be able to keep its procedures even more democratic than those parties. Only at one point would the organization of the new party vary from the office-seeking parties: it would probably be unable to use the official election machinery for the election of certain local officers of the party such as ward committeemen, and so forth, but otherwise its procedure through local, state and national conventions would not vary appreciably from that of the major parties.

It is possible, of course, that with the growth and firm establishment of the Disinterested party, one of the office-seeking parties would be induced to absorb its platform and principles entire, thus becoming a genuine liberal party and breaking up the tweedledum-tweedledee distinction which now leaves the enlightened liberal voter helpless to give effective political expression to his convictions. In that happy event, would the Disinterested party become extinct? By no means. The need for the continued existence of a Disinterested party would persist. For the two-party system left to itself irresistibly gravitates to the spoils-of-office level. Such a liberal party, standing over against an equally conservative competitor, would surely return to the sordid level of a mere job-holding party and steadily surrender the idealism of progress which it took on under pressure of the Disinterested party. Political experience in the American two-party system has shown conclusively that liberalism, unaided by organized disinterestedness, is unable to maintain a political party with candidates, offices and patronage. Only the continued existence and active functioning of the proposed Disinterested party, bringing continual pressure upon the two par-

ties—aid and support to the party which is more friendly to its principles and opposition to the other party—can insure the continuance of liberal and progressive policies on the part of the party that is more friendly to such policies.

What democracy stands chiefly in need of, we repeat, is the organization of political disinterestedness in such a form as to stand persistently and permanently over against the vast organization of special interests and patronage whose alliance in our two-party system is the bane of our political life, making democracy a scandal and a byword among those who look with realistic eyes upon what is going on.

In a further statement we shall suggest a possible platform for a Disinterested party.

A Base Insinuation

EDITOR THE CHRISTIAN CENTURY:

SIR: There are those who declare that we Americans are a race of utilitarians; that our contribution to the world of thought is limited to the system of pragmatism, and that we see nature only in terms of commercial enterprise. There is an Englishman declaring that we are "contemptuous of ideas but amorous of devices." A Frenchman, Siegfried, insists that we cannot recover ourselves in consumption, after being so crippled and weakened by production, and Keyserling, who secures inside information by lecturing *to* us, and earns pin money by writing *about* us, says: "Americanism proves that a complete and full inner life can be lived without a soul, without intellectual interests, without cultivated feelings."

Of course, Mr. Editor, one could play the role of the martyr and meekly endure the recital of our faults at $1.50 per seat or $2 per volume, but, like a man in wrath, the heart stands up and answers such base insinuations. Let me present my case against these prosecuting penpushers.

I know a federal post office recently enlarged at a cost of some hundred and twenty thousand dollars, where there is almost complete freedom from any utilitarian purpose. Every evening after five and on Saturdays after one o'clock, the natives may wander freely and at large through this spacious building, always warm and illuminated. They can conduct any visitors around and show them how we spend the national income, and this without any molestation of business, because it is arranged that any money order, stamps or special delivery can be purchased after these hours at the drug store down the street.

Then, look at our national expenditures for 1930 that have just been published. Who can accuse us of being utilitarian when, out of a grand total of nearly four billion dollars, 38.5 per cent went in military expenditures and another 30.4 per cent was paid for public debt retirements (for the most part payments for past wars)? This accounts for nearly 70 per cent. For promotion of labor interests, education, health, science and research went 1.7 per cent of the budget, and public improvements cost 4.9 per cent. Surely, sir, we are free from any wicked imputation of seeking the greatest good for the greatest number.

Lest we restrict ourselves too much to the state, consider a quotation from "The Psychology of Religious Sects" by McComas: "In one town of 800 souls in a far western state there are eight church organizations, Roman Catholic, Presbyterian, Baptist, three Lutheran, and two Methodist. There are five church buildings, all of them ugly, unpainted, ill-kept, poorly furnished." I submit that—these peripatetic critics notwithstanding—the above saints, and many like unto them throughout the country, never allow utility to interfere with their spiritual idealism.

The depression is another example par excellence. If we were as a people guilty of exalting the pragmatic attitude, should we have six or seven or eight million men out of work and offer them the inglorious task of increasing the competition in the apple business? Our critical friends must grant us, Mr. Editor, that true disciples of Bentham and John Stuart Mill would have referenda, straw votes and round robins on the question of relieving Mr. Gerard's 64 financial gentlemen of their responsibility in running the country. Then the real radicals would get at the root of all evil. But no, sir, we have other things than matter that concern us, and they include moisture.

Yours for unregulated public utility,
QUINTUS QUIZ.

VERSE

Scientific Shortcoming

WISDOM has failed, in every age
Of time's full period,
To solve the sunset formula,
The alchemy of God.

META MATHES.

Pray with the Hands

PRAY with the lips.
Set the hands softly upon the prayer book.
Fold the hands gently. Lift them on the back of the pew.
Let them be quiet and at rest. Pray with the lips.

Pray with the hands.
Open them. Move them.
Let them cool the fevered forehead.
Let them pick up the heavy loads others bear.
Let them build temples to hold God—homes and firesides.
Let them build temples.
The hands are for prayer. Pray with them.

RAYMOND KRESENSKY.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Sixth Cycle: Second Spokesman:

Douglas Clyde Macintosh

IS THERE a God? This is the central question about which the present "conversation" revolves. There ought to be a God, I said at the outset, defining the sense in which I proposed to use the term. Mr. Otto accepted my definition. I then went on to say that there may be a God, and Mr. Otto acknowledges that the proposition is one which he is not in a position to deny. My next proposition was that there must be a God—must be, that is, if moral optimism, a reasonable and morally the most helpful faith, be true; must be, also, if Jesus and those who have responded most faithfully to the meaning of his spirit and life may be said to have found the true secret of right living. He who is a Christian religiously as well as morally is, as we have seen, a moral optimist and as such is able to say, There is a God.

Mr. Wieman insists that it is "unspeakably brutal" to hold to belief in God as a means of remaining optimistic in spite of "the awful ills of life." I pause here merely to point out that this does not touch my position. *Moral* optimism emphasizes, to the extreme limit of man's freedom, man's responsibility to remedy the ills of life; it is not optimistic about man, except as man does his moral best, and that with the help of religion at its best. Paul was a moral optimist; was he brutally insensitive to the ills of life?

Can God's Existence Be Proved?

But is not this Christian assurance that there is a God a mere subjective conviction? Is it not very different from that objective knowledge which we have, for instance, in the sciences? Is it possible to *know* that there is a God, in the objective, common-sense, and at least implicitly scientific way in which we know that certain things and persons exist? I have been trying to show objectively, by reasonable argument, the desirability, possibility, and (conditional) necessity of God. Can the same thing be done for the *actuality* of God? Can God's existence be proved? To this question we must address ourselves.

Mr. Otto will not admit that we human beings have any real need of God, but he argues that if we did, and if the God we needed were in existence, convincing proof of the existence of such a God would be forthcoming. I am in essential agreement with Mr. Otto in this argument. It will be my contention in this and my next paper that, for all who will fulfill the necessary conditions, there is evidence available, adequate for all legitimate present purposes of man, that there is a God, that the God we need exists. I do not mean that anyone can prove by mere "argumentation and reason" (Mr. Wieman's phrase) that a morally perfect personal God exists. I don't suppose we can even prove with strict logical conclusiveness, by mere reasoning and argument, that other human persons exist. But in and by means of our social experience we observe human behavior and discover a behaving factor which we intuitively apprehend as another person, and this intuition ordinarily proves to be certain enough for all practical purposes and defensible as reasonable. Thus for all practical purposes we can "prove," by experience, that other persons exist.

The Appeal to Experience

Similarly, it seems to me, while we cannot absolutely demonstrate the existence of a personal God by any argument that can be set down on paper, each of us can discover God for himself, not as a mere subjective idea, but as an existing, dynamic Reality. In the appropriate experience there is to be observed a divinely functioning Factor. This Factor the religious consciousness intuitively apprehends as God, and normally the intuition is assured enough for practical religious purposes and defensible as a religious belief. What I would suggest, then, is the appeal to experience—to religious experience at its best—for proof of the actuality of God, a procedure which necessarily involves *the psychological approach* to our problem and *the method of religious experimentation.*

Before proceeding with this phase of the discussion, let me briefly refer to the attempt sometimes made to prove the existence of a moral and hence personal God by what is called the moral argument. The argument from moral optimism we have seen to be either subjective or conditional. If one *is* a moral optimist he can be assured of God, without any "if," but his assurance is a subjective and individual affair. Translated into objective terms the conclusion that there must be a God becomes valid for all rational thought, but it becomes at the same time conditional, or dependent on an "if." The moral argument overcomes both subjectivity and the "if," but these gains are balanced by a loss of definiteness as to what God is. The moral imperative, as we saw, is unconditionally valid, and the moral ideal, stated in general terms, is objective, that is, necessarily and universally valid for rational mind and will. We can say then that since an absolutely binding moral obligation rests upon us, Reality must be such as to put this obligation upon us.

The Moral Imperative

With respect to ourselves, this means some measure of real freedom. But beyond that it means that

Reality is such that obedience to the moral ideal is required of us. It is natural to suppose that this is because there is in reality and fundamental to the other reality with which we have to do a moral and therefore essentially personal Being whose will the moral law is. But this natural movement of thought, while defensible as reasonably permissible, is not a logical proof. Even if we knew that no superhuman Person existed, it would still be true that the moral imperative would rest upon us with an absolute obligation. The moral argument does not by itself prove the existence of a personal God, though along with other considerations it points towards the idea of an essentially personal Deity whose will for all persons is the universal moral ideal. Leaving aside, then, for the present the moral argument, let us proceed to canvass the possibilities of gaining knowledge of the existence and some knowledge of the nature of God from religious experience.

Any word of the psychological approach to the problem of God brings to mind at once the claim so often made in our days that the psychology of religion, especially as applied to the genesis of the God-idea, is fatal to belief in the objective reality of God. I have not forgotten that in his first paper in this series Mr. Otto dismisses the idea of God as having arisen because men mistook "for cosmic realities the projection of their deepest wants on distant clouds," as being nothing more than "the transfigured sublimation of the heart's desire."

Psychological Problems

It must be admitted that modern psychology has unearthed new facts which set new problems for the philosophy of religion to solve. Is religion with its idea of God the disguised and sublimated expression of some repressed primitive and infantile love? Is it a device for escape from reality, a fantastic day-dream of the race, or a compensation for a feeling of inferiority? Or is it a by-product of the herd-instinct, the longing of the lonely gregarious individual for the fellowship he has failed to find in human society? Is there any reason to believe that there is an objective Divine Being corresponding to the projected religious idea?

I note with satisfaction Mr. Otto's remark that "it was the search for the good life that gave rise to the concept of God." I think he is right in this, and I see in such an origin not only something entirely creditable to religion but at the same time a promise of the ultimate justification of its most essential idea. But anyway the psychology of the formation and projection of the God-idea are not the last word about it for a wise philosophy of religion. More crucially important even than the psychology of religion is the logic of religion. All our ideas have had psychological and historical origins, but we test their validity not by their genesis but by their function, not by their roots but by their fruits. No matter how my idea of any thing or person may have arisen, I test its truth by finding out how it works when taken as representing the reality in question and serving as a guide, a trial-predicate or working hypothesis, in adjusting myself to that reality.

Thus, for example, the idea "gold in that mountain" may arise as a projection of some prospector's economic want. The idea is not necessarily false because it is a projected expression of human desire. It has its origin in hopeful thinking, but it *may* be true for all that. Whether it is true or not can only be determined by acting upon it as a working hypothesis. If when he is guided by the idea the prospector is led into an immediate perception of a vein of gold, the hopeful thinking is verified as true. And even short of the final conclusive verification there may come progressive confirmation through consequences which turn out to be as they might have been expected to be if the hypothesis were true.

Ideal and Reality

It is not otherwise with the idea of God. Mr. Wieman says I shape God, as a hypothesis, to serve an ideal. Such language is inaccurate and misleading. I recognize an ideal which I take to be absolutely valid and in that sense divine, and I may then shape a hypothesis about a possible divine Reality or Power through right adjustment to which the divine Ideal may be the better realized. I do not shape God to my hypothesis; ultimately I must shape my hypothesis to objective Reality, as well as to the Ideal.

The idea of God may have arisen variously at various times and places and in various circumstances in the history of the race. In the "drive" behind it various "instinctive" elements in their crude original form or variously sublimated may be discovered by analysis. But "a thing is what it is, not what it came from," and the idea's possible function in the present and future is not to be settled by any mere appeal to the obscurities of pre-history. Religion is no mere day-dreaming of the individual or of the race; its principal ideas have been tested in life, and, while the need of further reconstruction may be admitted, it can be said that on the whole they have stood the test remarkably well.

The Search of Religion

It cannot be shown that religion is necessarily a mere escape from reality unless it can be shown that God is not a reality. It may well be that religion is an escape *to* Reality, a turning from superficial and misleading appearances to gain through religious experience a deeper insight. That it is always and necessarily the seeking of fictitious compensation for a feeling of inferiority, mistaken or real, has not been shown. There is a normal and universal inferiority about man, which can be adequately remedied only through religion; man is cosmically inferior, as his normal sense of absolute dependence abundantly shows, and as a rule he is also morally inferior as compared with what he ought to be and might have been. In God he finds his cosmic completeness, and through moral redemption-religion at its best the moral renewal and reinforcement he so needs.

Religion has a right to learn from experience as

scientifically as possible. It has a right to learn from experience what religion is good for and what kind of God there really is. As a matter of fact this is what religion has been doing, especially in the present scientific age. Indeed, the whole history of practical religion may be regarded as a prolonged process of religious experimentation, of "trial and error" in adjustment to God. The religious man has been finding out, gradually and by a process of elimination, but at last with an essentially scientific certainty, just what the dependably efficacious (and therefore right) religious adjustment is, just what kind of prayer is dependably answered, or in other words, just what the religious Object can be depended on for, and thus to some extent what that Object of religious dependence is.

Mr. Otto makes much of the "redefinition" of God which has been forced upon theology and religion by the modern scientific view of the world. So long as he is content simply to refer to well-known historic developments in religious thinking, there is no quarrel between us. For twenty-five years I have been accustomed to recommend to my theological students such books as Andrew D. White's "History of the Warfare Between Science and Theology." True science has been a true friend of religion, even if sometimes a friend in the guise of an enemy whose negative lessons have often been resented at first. But when Mr. Otto goes beyond mere reference to well-known facts and says, as he does in slightly different language in his fourth and fifth articles, that "the tendency peculiar to the changing definitions of God . . . indicates a steady withdrawal of God from close relation with man's daily interests and activities," there is introduced an element of interpretation of the facts which ought not to be allowed to go unchallenged. Of course, man has had to learn to do his part and not leave everything to an external Providence. To this extent man's life has had to be temporarily "secularized"; he has had to discover through experience what he must do for himself, and this in turn has made possible the further discovery of just what it is that God can and will do for him, and on what conditions. And when at last he discovers this, he will find that it has not meant "the withdrawal of God from close relation with man's daily interests and activities."

God and the Depression

Mr. Otto asked, in his fourth article, whether anyone would seriously propose a theistic method of solving the present economic depression. Mr. Wieman in his fifth article dealt with this challenge from his point of view; but before his article reached me I had written a reply to Mr. Otto's question, beginning as follows: "Yes, *I* do. I don't mean that religious experience will take the place of scientific knowledge of the right thing to do. But if people in general were to take seriously the Christian idea of God, and if they were to have the good will made more dynamic by the Christian religious experience, they would be prepared in the most fundamental way to put into practice and profit by the best scientific information as to how to work for human well-being in general and for the overcoming of the present economic depression in particular."

If only man were to do his best, human nature, in Mr. Otto's opinion, "could be lifted to a level now undreamed of." This is probably true; but if man were to do his best for himself and his fellowmen *with the help of religion at its best*, the level of human life and character would be lifted to still higher levels. It is an old discovery, but one of which full advantage has not been taken, and one which begins to stand out more vividly now that man has a better understanding of what religion is *not* good for, that *there is a God* in the sense of a Reality or Power which responds dependably and divinely to a certain discoverable right religious adjustment on man's part. Furthermore, that dependable response of a functionally divine Reality to man's right religious adjustment man has learned (through negative as well as positive experience) to look for primarily in the inner spiritual life of man himself, and only secondarily and as a natural consequence in the realm of external nature and in economic and political relations.

The Holy Spirit

That Reality which responds dependably and divinely, primarily in the spirit of man himself, when man persists in a certain right religious adjustment, is the same reality which New Testament Christians learned to speak of as "the Holy Spirit." This Reality, operating divinely within the depths of the human spirit, to regenerate, inspire, and strengthen, is, whatever its further nature may be and however it may be related to the human self, the functioning God of the inner religious experience of man. And so I would claim that we apprehend the religious Object, something Divine as judged by its working, in the complex combination of processes and elements involved in religious experience at its best. By making use of a certain discoverable religious adjustment, an adjustment to a Reality or Power distinguished from ourselves (as we know ourselves) and thought of as divine, we find a Reality or Power making dependably for righteousness and good will as we steadfastly maintain that right religious adjustment.

That this Reality or Power, functioning divinely in the spiritual life of man, called by Christians from the beginning "the Holy Spirit," or sometimes "the Spirit of Christ," really is Spirit, a personal as well as a divinely functioning Being, may, I think, be reasonably believed. The grounds for this statement I cannot give in detail at the very close of an article long enough already; but they will be found, in part, implied in what has gone before—toward the end of my second paper, for instance—and I shall hope to return to the subject before bringing to an end my part of this discussion. For the present I can only repeat in sum what has been indicated above, that by way of the psychological approach and the method of religious experimentation we can succeed in establishing, sufficiently for man's religious need, the actual

existence of God. It has been demonstrated many times over, not by argument but in and through the experience following persistence in a certain discoverable right religious adjustment, that *there is a God;* that is, that there is a divinely functioning Reality, a Factor making dependably for an ethical religious experience of salvation, deliverance from evil (an experience initially individual but tending ultimately to become social); and this Factor, Power, or Reality, may be reasonably interpreted as God in the sense of our original definition.

The Conversation will be continued next week with Professor Otto as the spokesman.

What Has Become of Holy Russia?

By Matthew Spinka

AMONG THE multitudinous puzzling problems raised by the Russian revolution, not the least is the religious one—the startling transformation of the holy Russia, with its profoundly religious spirit, into the present atheistic, communist Russia, the shock-brigade of universal anti-religious war. What has become of the "Christ-bearing" nation of Dostoyevsky? Why has Russia been transformed into Ivans of "The Brothers Karamazov," rather than Alyoshas? What magic has turned the fervent preaching by the Slavophils of the messianic mission of the Russian people to rejuvenate the Christianity of western Europe and to restore it to the pristine purity of the original gospel, into the blatant mouthing of atheism? Were all the previous Russian seers mistaken in their belief in the "unspoiled soul of the muzhik" and was the supposedly superior religious sensitiveness of the Russian people a myth?

Superficially considered, one has no alternative but to assent; no other reply but an affirmation of the colossal inner change of the soul of the Russian people seems possible. Russia is building a new world order, but Christianity has no part in it. The new social order must be irreligious—so its leaders tell us. And yet, to affirm such cataclysmic change in the soul of the Russian people would be to misunderstand the situation, to miss the deeper meaning of the event. The true insight would make us aware that the Russian people have not ceased to be religiously motivated: they have only changed their creed. They are still the great believers; but they believe in different means of attaining their vision glorious. The inner drive of their present ideals is still religious to the core; they are only adopting opposite means which they came to believe to be more effective.

Failure of the Old Church

The program of historic Christianity failed to bring about the long-deferred reign of the kingdom of God; in direct opposition to its message of love, peace and human brotherhood, the Christian church supported, actively or passively, political, social and economic injustice—the great lie of modern bourgeois society. The preaching of the kingdom of God was the gin with which the church made the masses drunk so that they would be insensible to the wrongs of their lot. Hence, the leaders of modern Russia have lost faith in the sincerity of those who preached the kingdom of God but practiced the great lie; they rejected the Christian church as well as all other religions, for thus alone—thought they—could they create the perfect society! Russian communism is itself a religion.

The New Messiah

Communism affirms passionately a belief in the coming of its messianic "Kingdom of God"—although without a God. Marx must have inherited from his Jewish forebears a subconscious longing for the messianic age which he transmuted in his thinking into the ideal proletarian society in which class struggle, with its exploitation of the workers, economic injustice, and imperialism, would be no more. For this vision of the "beloved community," the perfect society, the Russian bolsheviks fought the October revolution, braved domestic and foreign foes during the dreary years of the civil war, and are now resolutely and gladly suffering privation and hunger in behalf of the five-year plan. It is a truly religious zeal which inspires them to play the modern Ishmaelite, their hand against every man and every man's hand against them (as they imagine), in behalf of the new social order. No matter how far their notions of their messianic kingdom, and the means adopted to bring it about, differ from those preached by the Slavophils and Dostoyevsky, they are animated by the same religious zeal for their ideal which filled their mid-Victorian or rather mid-Alexandrian precursors. Their young men see visions —visions of a new world order, a just society, and they have something more than themselves to live for. That is religion.

But they not only believe in their messianic kingdom: they believe in the messiah as well. Nor do they longingly await his coming; their messiah is come. Likewise as good communists, they do not conceive him as an individualist, bourgeois, or nationalist autocrat, for theirs is a collective messiah —the proletariat. Proletarians form the chosen few, the salt of the earth. For although every proletarian is a worker, not every worker is a proletarian. In a sense, bolsheviks are strict Calvinistic double-predestinarians, in so far as they believe in an elect

class, the workers; those born of bourgeois or noble parentage are *ipso facto* eternally damned. But even among this elect class only such as are class conscious and imbued with the spirit of undying hatred of the iniquitous capitalistic system and all its works—like the devil with all his angels—only the convinced adherents of the Marxist scheme of salvation, are the true blueblood proletarians whose collective efforts will ultimately establish the ideal social system upon the earth. Not every one who says "I labor!" shall be numbered among the chosen few, but he who doeth the will of Marx!

Communism likewise has its prophets. The muezzins of the communist true faith proclaim loudly from the towers of the Kremlin the call to worship: There is no god but the communist society and Marx, Lenin, and Stalin are its prophets! Their every word forms the sacred writ of the new cult. The sole alternative to the acceptance of this modern communist Islam is the same as the one proclaimed by the ancient Arab true believers: sword or tribute! There are hundreds of thousands whose lot has been the sword. There are and shall be millions who will acquiesce to pay the tribute. The dogmas of the orthodox faith once delivered to the communist saints must be accepted, fundamentalist fashion, unquestioningly, without discussion or dissent. They are immutable and infallible. Every word of "Das Kapital" is divinely inspired, and not one jot or tittle may pass away until it be fulfilled.

Heresy

Like every truly theocratic society, governed by the fiat of the official interpreters of the divine dogmas, Russian communism also has its heretics. Because of his dissenting from the dominant faction —for has not the dominant ever been the orthodox faction even in historic Christianity?—no less a communist bodhisattva than Trotzky was forcibly expelled from Russia to the only country on the planet which was willing to grant him a visa, Turkey, after having suffered all the spite the orthodox, i.e., the Stalinites, were capable of inflicting upon him. The heresy of which he was guilty corresponds to that of the Macedonians—failure to accord full divine honors to the third person of the communist prophetic trinity—the one-time theological seminarist, Stalin. That is why in spite of his undoubted revolutionary merit—for in the judgment of many besides himself, Trotzky ranked next to Lenin among the revolutionary leaders—he has been fanatically hated and his memory and revolutionary record has been vilified in a manner which only religious bigotry could inspire. For in spite of his blameless and lifelong revolutionary record, Trotzky has been guilty of the blackest and most heinous of ecclesiastical crimes—heresy; he has committed the unpardonable sin.

Communists therefore profess a hidebound creed. They remained true to the Russian type in so far as they remained the simple believers they were before they broke away from the church. To be sure, they no longer recite with reverence and devotion the Niceno-Constantinopolitan creed as they once were wont to do. But they accept with equal devoutness the new communist creed, which is shouted all over Russia through the radio and every other means of publicity, and published in millions of pages by the atheistic press propaganda. With truly apostolic zeal they throw themselves into the work of evangelizing the world and making it safe for communism. They could almost adapt the Athanasian creed to their own purposes. I should like to submit the following version for consideration of the fourth international:

> Whosoever will be promoted: before all things it is necessary that he hold the Communist Faith:
>
> Which Faith except every one do keep whole and undefiled: without doubt he shall be exiled everlastingly.
>
> And the Communist Faith is this: That we worship Marx, Lenin, and Stalin in trinity and trinity in unity;
>
> Neither confounding their books and pamphlets, nor dividing the substance of their teaching:
>
> For there is one sense of the doctrine of Marx, another of Lenin, and quite another of Stalin;
>
> But the divinity of Marx, Lenin, and Stalin is all one: the Glory equal, the Majesty coeternal.
>
> Marx is made of none; Lenin is of Marx alone; while Stalin proceedeth from Marx and Lenin.
>
> And in this trinity none is afore, or after another; none is greater, or less than another.
>
> But the whole three persons are coeternal, and coequal.
>
> So that in all things, as aforesaid: the unity in trinity, and trinity in unity, is to be worshiped.
>
> He therefore that will be promoted, must think of the trinity.
>
> And they that have done good work in the Party shall go into the Kremlin everlastingly; and they that have done evil, into everlasting Siberia or Turkey.
>
> This is the Communist Faith: which except a man believe faithfully he cannot be promoted.

Communism, like the papacy, is organized hierarchically, on strict principles of absolutism. To be saved, a communist must remain in communion with the party, must submit himself fully to the control of the party. What Cyprian said regarding the Catholic church applies equally to the communist party: outside the party there is no salvation. Hence, the chief virtue of a communist is an unquestioning obedience. A good communist and a good Jesuit have much in common.

Missionary Zeal

Communism is a missionary religion. Although under Stalin the un-primitive doctrine of "revolution in one country" has gained ascendency, the primitive, Lenin-Trotzky dogma had been that of "permanent revolution," or constant preaching of the communist gospel to every creature. The ultimate goal of communism is a world dominion, so that its rule shall cover the earth as the waters cover the sea. Stalin merely changed the slogan from "Communization of the world in this generation" to "Communization of Russia in this generation, and of the rest of the world next."

Finally, the religion of communism is intolerant of every other faith. Since truth is one, and is identical with the communist faith, there can be no other true faith besides it. Hence, like every other exclusive religious group in history, communism can brook no rival, or even tolerate the existence of any other faith. It bigotedly proposes to uproot everywhere every kind of "religious superstition"—except its own. This is the true explanation of the persecuting religious policy of the five-year plan. The soviet government became such an apt pupil of historic Christianity that it even developed its own holy office of the inquisition—the G. P. U.

Organized Russian Christianity is well-nigh doomed. The liturgy of the Sunday services includes even a prayer for the very soviet government which is bent upon its total destruction! Verily, there is no god but the Perfect Communist Society, and Marx, Lenin, and Stalin are its prophets. Death to the unbelievers!

What, then, is to be done about it? It is to be feared that praying for Russia is not a very effective means of changing the situation. Modern Christianity must give up its dialectics for deeds. It must either address itself seriously to the building of a society in which justice and brotherly dealings prevail, a society in which God reigns, in a word a kingdom of God—a program far more radical and far-reaching than the communist ideal of compulsory happiness and of attempting to satisfy man's wants by bread alone—or it must resign itself to the rôle of an esoteric "Society for the Preservation of Christian Antiquities," or at best of a "Society of the Kingdom Within."

What Profit?

By Helen G. Murray

"WHAT profit is there in my blood?" asked the Psalmist. Not so much as there used to be. Even the men whose mainstay is their own blood have suffered a cut. The statement which James Mixon, head of the Mixon Blood-Donor agency of New York city, makes in this connection, is interesting and somewhat novel even in the field of "mental suffering."

The cut which has been made is from $50 to $35 a medical pint, and has been accepted by the three hundred men registered in the agency. The agency keeps a minimum of twelve men on call at all times at its office, some of whom eat and sleep there, having no other home since the depression.

"In the past," he added, "a great many of these were engaged in outside occupations. During the past months, however, the donations often have been made through necessity. Men who have held important jobs, now faced with poverty, come to us. They arrive expecting some sort of modern torture and are surprised at the painless operation and lack of after effects. The suffering in a blood transfusion is entirely mental."

Somehow a cut in blood-profits seems just a spot more significant than most other cuts. Maybe not though. Cuts in $3-a-day pay envelopes are just as really blood-cuts, I suppose. Yet this seems to make the whole matter just a little more vivid. Here blood can be calculated and the cuts too. A cut from $50 to $35 a pint seems to mean that a blood-donor must donate two-fifths of a pint more than formerly to earn as much of the precious stuff that goes to buy the food out of which more blood is to be made to be sold at—probably a still lower rate by that time! Sounds a bit ghastly, doesn't it, put that way? Two-fifths of a pint more of blood. But wait a minute. Really it's only mental suffering, remember. Two-fifths of a pint more of mental suffering. Ah, that's better. We can cut some more with a clear conscience.

The New Loyalty

LET us no more be true to boasted race and clan,
But to our highest dream, the brotherhood of man.
Shall Babel walls of greed and selfishness divide?
Shall not the love of friends illume the patriot's pride?
For moated arsenals let shrines of art atone;
Where armies met in blood, let garden plots be sown.
Let royal hunting grounds be parceled out anew
That little children's feet may know the grass and dew.
No more shall Mammon play with pawns of toiling men,
No more shall blood be spilled that Greed may count its gain.
Let patience be our power and sympathy our court,
With love our only law and faith our only fort.
New thoughts, new hopes, new dreams, new starry worlds to scan,
As Time proclaims the dawn, the brotherhood of man.

THOMAS CURTIS CLARK.

After Long Illness

PAIN has plowed my body, as a field;
Pierced, and torn, and ripped till senses reeled;
Pain has gouged my flesh, has broken me
Till I cried aloud in agony:
"No! I cannot, cannot stand this pain!"

Now I must take up with life again,
But to go on, I must know this now:
Whose hands were those on the fearful plow—
Awful hands that rent my flesh like sod?
Were they blind Fate's, or the hands of God?
Is the answer: If my life now yield
Vision, strength and love—*God* plowed the field?

CORTLANDT W. SAYRES.

JUNE SURVEY OF BOOKS

The Prescription of a Liberal

RECOVERY. *By Sir Arthur Salter. The Century Company,* $3.50.

SIR ARTHUR SALTER was for long the head of the economics section of the League of Nations and last year was a member of the British delegation to that body. He has had the opportunity, therefore, of watching at close range the cumulative economic paralysis which has been creeping over the world for nearly three years. In this competent book he tells the story of the past and offers his prescriptions for the future. The severity of the present depression is ascribed by the author to the fact that a series of unfortunate economic and political policies have been superimposed upon the ordinary course of the trade cycle. These, briefly listed, have been:

1. Unwise foreign loans for frequently unproductive purposes.

2. A reparations policy which has kept Europe politically disturbed.

3. A worldwide rush towards protection which not only crippled exporting nations like Great Britain, but which drained gold into France and the United States, and hence, by lowering the credit reserves of other countries, caused prices to fall there.

4. The continuation of the system of alliances and the general consideration of international issues from the standpoint of how they will affect the interests of specific nations and of their "groups" rather than from that of general justice.

Such being Sir Arthur's diagnosis, the remedies which he proposes are what might be expected. First, a further moratorium to Germany of from four to five years, with a reduced ultimate payment secured possibly in the form of shares in the principal industries of that country. With this suspension and reduction in reparations is to go also a corresponding policy in respect to the war debts owed by the allies to the United States. Salter clearly states in this latter connection that if we do not make such concessions the European countries will collectively decide not to pay us.

Second, he urges a rise in gold prices which will at once restore the margin of profits and hence start business upward once more, and at the same time make it easier for the nations which have gone off gold to return to it. To attain this he advocates, as many of us in the United States have urged, a greatly increased program of public works.

Third, Salter hopes for a resumption of international lending under a greater degree of international supervision concerning the objects of the loans and with a possible guarantee by the government of the lending country. So far as the United States is concerned, this is likely to be nothing but an idle dream for a considerable time to come.

Fourth, a general lowering of tariff barriers is advocated as the means of increasing the volume of international trade. Finally, and ultimately the most important of all, the nations are urged to cease forming alliances and groupings *against* others, and instead to combine to put down disturbers of the peace, whoever they may be. If America were to agree that it would not trade with the nation adjudged the aggressor and would seek to implement the Kellogg pact in cooperation with the nations subscribing to the league, a further weighty force would be created for political appeasement.

Sir Arthur's sensible voice will, however, probably not be listened to by the groups which now control the economic and political life of the various nations. Unattached liberals, such as he, have been extraordinarily ineffective during the last decade and a half in altering national policies. The former groups which furnished the backbone of middle-class liberalism have, except in France, largely gone over to reaction, leaving their erstwhile spokesmen without any appreciable following. The only political force in Europe of any magnitude which is now struggling for peace, international understanding, and a sane foreign policy are the socialists. They, rather than aloof liberals and ex-officials, like Sir Arthur, are the real hopes for peace, for they operate in no such vacuum as he, but with a driving force behind them. Their leaders, such as Leon Blum of France, Arthur Henderson of England, and Breitscheid of Germany, are the men with whose ideas and purposes America needs most to be acquainted. But in the meantime a wide reading of Sir Arthur's book should help to give us a clear view of international realities. It is not the great piece of work which Walter Lippmann enthusiastically claimed it to be, but it is competent, liberal-spirited, and helpful, even though here and there an inevitable British point of view is represented.

PAUL H. DOUGLAS.

Intelligent Irenics

THE PILGRIMAGE OF FAITH. *By Douglas C. Macintosh. Calcutta University Press, Calcutta, India.*

AN American theologian presenting a conspectus of occidental philosophy and theology at the University of Calcutta (upon a lectureship foundation on comparative religion) and discussing its bearing upon Indian religious philosophy, is an interesting harbinger and evidence of the new day. Admirably, too, was this task performed by Professor Macintosh, as this volume attests. Adopting the happy schema of a pilgrimage in quest of universal religion, Dr. Macintosh follows the wanderings of religious philosophy, escaping out of the Egypt of traditionalism, into the wilderness of empiricism and rationalism, journeying to the promised land of idealism, thence into the exile of pragmatism and at length returning homeward to build a temple of "New Metaphysics" in the home land of universal religion.

Not all readers would agree with the author as to what is wilderness and what is promised land, nor as to what is exile and what is reconstruction, but there can be no question that he has made a remarkably clear and discerning analysis of the history and meaning of the major western philosophies, as they bear upon religion, and a thoroughly irenic and discerning discussion of their relation to some of the leading conceptions of Indian religious thought and life. The citations from representative philosophers and theologians are extensive and cover a remarkably wide field.

Exception might well be taken to some of the conceptions and terms in which the home-coming and rebuilding are cast, but it would be difficult to dispute the author's contention that "faith and action live in the ontological, and life must pass through the psychological moment, the moment of analysis, of mere psychology of religion; it must take advantage of the psychological moment to make of it a time for reconstruction; it must regain, for the sake of the practical values of life, a religious ontology, a metaphysical philosophy of God." "Moral optimism" which Dr. Macintosh so ably put forward in his "The Reasonableness of Christianity" is here rightly reemphasized as both a reasonable and religious attitude. "Critical monism," however, the term by which the author designates

his own philosophy, is but meagerly presented and leaves the reader wondering if "constructive idealism" or "spiritual realism" would not come nearer to the general principles and viewpoint presented in the volume.

While the empirical method in theology is earnestly advocated by Dr. Macintosh it is with the definite conviction that there is a transcendent factor in religion and a place for speculation in theology—when carefully verified by experience. To the building of "an empirically scientific theology" all religions are invited to bring their contributions for just and hospitable appraisal.

The volume closes with a chapter on "Universal Religion" and the relation which Christianity bears to it. This vital subject is discussed with true catholocity and at the same time with a clear and positive evaluation of the place of Jesus in progressive revelation. "In him we have not only a true revelation, but our highest revelation of God." This revelation is briefly defined as offering "the true social ideal" for humanity, as well as the true "moral and religious example," and as affording "our best illustration" of divine immanence. This evaluation is as demonstrable as it is pertinent, but its adequacy as a philosophy of incarnation might well be challenged.

A careful study of this volume either individually or in a class would make a richly instructive, stimulating and rewarding course in the philosophy of religion.

Dr. Macintosh's proposal of a League of Religions is timely and in keeping with the spirit of Christianity and should bear fruit.

JOHN WRIGHT BUCKHAM.

G. K. C.

COLLECTED POEMS. *By G. K. Chesterton. Doubleday, Doran & Company,* $3.00.

PARADOXICAL always, Mr. Chesterton lives up to his reputation in this new collection of his poems. He has put into the book his whole paradoxical self—newspaper rhymester, with briefs like

> Mince-Pies grant wishes: let each name his prize,
> But as for us, we wish for more Mince-Pies;

anti-prohibition pamphleteer; Roman Catholic champion; foe of freakish modernist poetry; playboy of literature, with take-offs on the classic poets, Wordsworth, Byron, Swinburne; master balladist, with his masterpiece, "The Ballad of the White Horse," in 100 pages; biting critic of nationalism, with his "The World State," beginning,

> Oh, how I love Humanity,
> With love so pure and pringlish,
> And how I hate the horrid French,
> Who never will be English!

foe of war and war-makers, with poems like "Elegy in a Country Churchyard," closing with

> And they that rule in England,
> In stately conclave met,
> Alas, alas for England
> They have no graves as yet;

true mystic, as in his poem "A Word," beginning "A word came forth from Galilee, a word like to a star"; lover of beauty; battler against cranks—vegetarians, for instance.

All of Chesterton is here. Evidently this poet, unlike some others, has not looked forward to a time, a hundred years hence, when his poetic work might be weighed in the balance of critics, taking care that only his "best" is preserved. He is one poet who does not seem to take himself so very seriously. Every page of his book indicates that its author writes verse because he finds sheer delight in writing it—of all sorts, on all themes. And it is pleasant to run across just such a poet.

Chesterton can write tender poems, such as "The Song of the Children," in which the little ones are grieving because

> They have taken and slain our Brother,
> And hanged Him on a tree.

He can write glorious, colorful poems, in ringing measures, as his "Lepanto," beginning

> White founts falling in the courts of the sun,
> And the Soldan of Byzantium is smiling as they run.

Here is that brief poem, "The Donkey," which upon its first publication was reprinted the English-speaking world over: the poem in which the despised beast of burden tells of its one glorious hour, when

> There was a shout about my ears,
> And palms before my feet.

Whether Chesterton writes as a pure poet, as a religious mystic, as a foe of war and injustice, as a champion of freedom, as a literary critic, he always writes effectively; his words go straight home. And in none of his poems is he more effective than in those in which he calls for a rebuilding of the world on the basis of justice and good will and brotherhood. If there were no poems in this new volume except those in which he attacks war and the inhumanity of our so-called civilization, it would still be one of the great books of poetry of this decade. His poem, "The Buried City," belongs in our new Bible of poetry, out of these times and for these times. Here is the first stanza of this tremendous appeal:

> You that go forth upon the buried cities,
> Whose witchcraft holds the withered kings together,
> Seals up the very air of ancient seasons,
> Like secret skies walled up from the world's weather;
> You that dig up dead towns—arise and strive:
> Strike through the slums and save the towns alive!

THOMAS CURTIS CLARK.

One of the Makers of the Y

L. WILBUR MESSER: AN APPRECIATION. *By C. S. Bishop. Association Press,* $2.00.

THE significance of this book at the present moment is that Wilbur Messer was the outstanding spokesman for local autonomy as against a topheavy general agency system in the Young Men's Christian association. In this he opposed Richard Morse as the secretary of the International committee, and, had he won, would have saved the movement hundreds of thousands of dollars and would have developed a much better agency system than is now operative. He lost, and the liveliest issue in the Y. M. C. A. is around this question of supervision. Anyone interested will find here a valuable textbook on the whole question.

This "Appreciation" follows Messer's career from that of a young business man who was called to do religious work and indicates how his religious conviction and business acumen established him as one of the two or three outstanding secretaries in the association history. Messer made the Chicago Y. M. C. A. a far-reaching institution, originated in large measure the metropolitan system of control, and took aggres-

sive national leadership in the movement that has produced remarkably few outspoken men.

But the book is too impersonal, and probably too much of an "appreciation." We need franker biographies of religious leaders. Was he an individualist or team worker? What were his religious convictions? Didn't he have any weaknesses? Why isn't he referred to by "old timers" as kindly as McBurney? Why was he so much against the Y taking stands on debatable issues? Did it never occur to him not to be so enthusiastic over the war? If the author had dealt with these questions as thoroughly as he has with association strategy, the book would be even a more valuable contribution to association literature.

There should be an index, and someone should tell the Association Press that in biographies the chapters should be titled.

J. L. ELLENWOOD.

The Cockpit of Asia

THE WORLD'S DANGER ZONE. *By Sherwood Eddy. Farrar & Rinehart,* $1.00.

JAPAN SPEAKS ON THE SINO-JAPANESE CRISIS. *By K. K. Kawakami. The Macmillan Company,* $1.50.

MANCHURIA, CRADLE OF CONFLICT. *By Owen Lattimore. The Macmillan Company,* $3.00.

IF THE WORLD gets through this coming summer without a war in Manchuria it will be luckier than it has any right to be. For it has permitted a situation to grow up there so inextricably tangled, in which rights and wrongs are so confused that it is hard to see how *any* rational or bloodless solution can now be attained. And if the attempt is made to solve the problem by military means, there is no assurance whatever that the conflict can be localized among the three nations which claim a direct interest. There are today in Manchuria almost none of the conditions required for lasting peace, and almost all of the conditions likely to precipitate international war.

Mr. Eddy had this in mind when he titled his book. He refuses to confine the zone of danger to Asia; before he gets through with the consequences of a clash in Manchuria he has a solid bloc of communism branching off from the U. S. S. R. and covering most of China, with another communist state in Germany, and France wheeling into action—well, you can work the consequences of this out as far as you like. Mr. Eddy, as readers of The Christian Century know, was in Mukden on that fateful night last September when the Japanese occupation of Manchuria began, and was still in China at the time of the opening of the attack on Shanghai. He does not give, in this book, many incidents connected with the actual fighting—although he gives enough to indicate his belief that the capture of Mukden was premeditated and without any relation to any attempt by Chinese to break the line of the South Manchurian railway—but he does manage to compress into this short book all the main issues now to the fore in Manchuria, as well as in Japan and China. The book has been hurriedly written (Mr. Eddy was able to get it written and published much more rapidly than I have been able to review it) and claims no more than to be journalism in semi-permanent form. But it is journalism of the first order, and should accomplish its purpose in waking up a part of the west to the tragedy that threatens in Manchuria.

Mr. Kawakami's book is conceived as an answer, or offset, to the book by Chih Meng, "China Speaks," which Mr. Hume reviewed four weeks ago. It is given added importance by an introduction written by the recently assassinated premier, Tsuyoshi Inukai. An imprimatur of this sort appearing in a book that says, "Whatever the official explanation, whatever the extenuating circumstances, Japan's single-handed intervention in the Shanghai area is a blunder of the first magnitude," makes the book of considerable importance. It is not, however, a convincing book. Or at least in my own case, I confess that I found it more irritating than convincing. There is an ability to drop out of consideration important facts which, while perhaps clever propaganda, certainly adds nothing to the reader's understanding of the issues involved. For example, Mr. Kawakami consistently writes as though all Japan sought in Manchuria was merely to rescue that region from the rapacity of the Changs, father and son. But he never so much as hints that Chang Tso-lin, the erstwhile bandit, was a Japanese protege, picked from obscurity by the Japanese, given nominal control of Manchuria because he was believed to be a complaisant Japanese tool, and that Japan's concern for good government in Manchuria did not begin to manifest itself until first the father Chang, and later the son, broke loose from Japanese leading-strings. Almost every important question treated in the book is distorted by the same technique of omission. When it comes to the issue involved in Japan's pledges under the Kellogg pact, Mr. Kawakami, after talking all around the subject and never squarely facing it, finally ends by charging China with failing "to live up to the generally accepted standards of civilization," and then saying, "How to deal with such a nation is one of the most perplexing problems the modern world is called upon to solve. I confess I have no solution to offer."

It is hardly fair to Mr. Lattimore to bring his book into this review, for it is a volume of an entirely different kind. Mr. Lattimore is a scientist and explorer who has spent years on the ground studying the peoples and history of Manchuria, Mongolia and Turkestan. Aside from his remark indicating that the administration of young Chang Hsueh-liang was by no means as incompetent as has been charged, Mr. Lattimore's present volume has almost no connection with the immediate crisis that concerns Mr. Eddy and Mr. Kawakami. Rather, we have here the cool, measured judgments of an anthropologist and historian as to what this region has been—the "reservoir" from which has been drawn the fighting hordes who have subdued the territory to the south—and what it is likely to be. But it is significant that, with all his timeless detachment, Mr. Lattimore sees the future in terms of conflict.

PAUL HUTCHINSON.

Germany's Would-Be Dictator

HITLER. *By Emil Lengyel. Lincoln MacVeagh—The Dial Press,* $3.00.

IN this colorful biography, written with vivacious wit and epigram, the life of the would-be fascist dictator of Germany is portrayed with vividness and clearness, if not with squeamish and painstaking scholastic accuracy. The author drew upon his imagination freely where no other means of supplying the dramatic details were available. But on the whole the work gives one the impression of an authentic biography, whatever may be true of the details. Since the book was apparently meant to be a popular presentation, no sources being quoted, it is difficult to verify the statements.

The figure of the leader of the German national socialist party as it emerges from this work may be characterized as that of a political Billy Sunday or a German Al Smith. He is the product of beer-garden oratory. The movement which

so unexpectedly grew from the original six members of the German labor party to over thirteen million who cast their votes for the Nazi leader during the recent presidential elections is a kind of ku klux klan, a compound of anti-Semitism, Aryan or Nordic superiority complex, anti-French chauvinism, reparation repudiation, and hot air. As Einstein summed it up, "Hitler is thriving on empty stomachs." The desperate economic situation in Germany drove the masses to a frenzy of despair when any demogogic "strong man," especially one with a high-power salesman's method, is hailed as a savior. That is the only reason why a bombastic nonentity like Hitler finds himself suddenly raised to the heights of leadership and his vacuous pronunciamentos taken seriously.

Although Hitler failed to gain the presidential election, his party is fast seizing leadership in the various states composing the reich, and therefore must be counted with. But once in office, the nazis do not know what to do. If they should ever get control of the destinies of Germany, the day of its doom would be near.

MATTHEW SPINKA.

The Note of Authority

THE VARIETIES OF PRESENT-DAY PREACHING. *Edited by G. Bromley Oxnam. The Abingdon Press,* $2.00.

THIS book stands in a sort of "apostolic succession." It is the fourth in a series which many of us hope will grow into a much larger number. Like its three predecessors, this one gives us the report of a group of lectures delivered before the Boston university school of theology. These former volumes have aroused high expectations that are not discounted as one reads this book. As in the others, so in this one the title suggests the distinctive note. In the term "Effective Preaching," "Creative Preaching," and again in "Contemporary Preaching," we were told what to expect and likewise what we actually found. So here the word "Varieties" indicates the peculiar emphasis on which this series of addresses centers.

Each of the various lecturers deals with preaching of a certain type of a distinctive group under somewhat unusual circumstances. Somehow one feels in each case that unique note of authority, for we know that the speaker has done well that whereof he speaks. In spite of this particular emphasis by each speaker, any preacher will find helpful wisdom and guidance in each chapter. The country preacher will find profit by reading what the city preacher must do. Those who may never appear before a college audience will find much helpful stimulus in the chapter dealing with that type of preaching.

The truth is that on a second reading one forgets the difference suggested and feels rather the basic similarity of all the lectures. Like the colonel's lady and Judy O'Grady, these types dressed somewhat differently appear to have an underlying kinship. If they differ in the lesser matters of the technique of approach, they are alike in weightier matters of spiritual authenticity. Running through them all is the challenge to the preacher to "listen to the rustle of God's wings."

To me, this series has been of inestimable value for two reasons. In the first place, the reader gains the stimulus that comes from contact with many minds rather than that of a single author. On this account, they deserve a place, if not along with, at least alongside of the Yale lectures. Here is the chance for conference with many of the best minds on preaching. If there be value—and there certainly is—in the elaborated thesis of a single giant in our field, there is also value in the composite presentation of a group of great preachers dealing with a single theme.

This leads to the second reason for deep appreciation. In this combined presentation, we get a rather definite indication of the drift of preaching, the trends it is following, and the direction in which it is going. Any bias on the part of one lecturer is offset by and corrected by the particular emphasis or attitude of another. In this way they help us to see preaching "steadily and see it whole." Consequently, these lectures constitute a kind of sign-board erected by the common agreement of an authoritative group. To us it seems to say, "This is the way; walk ye in it."

Like all good books on preaching, this one leaves the preacher feeling like that former president described by Bradford and quoted by Hough, as "a man perpetually confronted with a problem a little too big for him." Unless he is "fit for treasons, strategems, and spoils," the preacher will, after reading these lectures, feel the need of "the mighty ordination of the pierced hands."

HORACE G. SMITH.

Sense Where Sense Is Needed!

NORMAL YOUTH AND ITS EVERYDAY PROBLEMS. By Douglas A. Thom. *D. Appleton & Company,* $2.25.

THIS is an extraordinarily good book. Two things especially make it so—the balance and sanity of the author's point of view, and the wealth of case material supplied to illustrate the various phases of the subject. Dr. Thom does not worship at the shrine of any particular method of handling young people. He says: "Guiding and directing the development of the adolescent is an art, not a science. The guiding hand must be firm and forceful at times, yet ever ready to lend a lighter touch when occasion demands, and each and every parent must be his own judge as to just what approach will best serve the future needs of the child. Mistakes are inevitable; they must be looked upon as evidence of the fact that we are human. Fortunately, youth is so endowed physically, intellectually, and emotionally that the occasional parental mistake does not leave too deep a scar. It is the general attitude of the parents and teachers, and the atmosphere of the home and the school, on which youth is dependent for the essential equipment to make his future happy and successful."

Dr. Thom deals with the sex problem frankly and wholesomely. He calls a spade a spade, but does not go out of his way to label it a shovel. Here, as everywhere else, the cases cited have the flavor of reality about them, and represent the kind of difficulties workers with young people meet every day rather than the problems of the prize exhibits of psychiatric clinics. The author explains clearly the modern view that many sex practices are symptomatic of more fundamental needs of the personality, and cannot be helpfully considered or successfully treated as sex maladjustments only. He also stresses the importance to the adolescent of having a confidant with whom problems can be discussed frankly and freely. The whole drive of the sex chapter is towards an eventual happy monogamic relationship.

A good deal of attention is given in the book to the educational aspects of the life of youth. Parents who still labor under the misconception that their children must, of necessity, go to college should take to heart Dr. Thom's excellent advice in chapter ten. Parents and teachers who "give up" certain individuals as "incorrigible" should benefit by a thoughtful study of what the author has to say about conduct problems, delinquency, neuroses, and "other forms of escape from reality," in chapters seven and eight. The final section, "Concerning Parents," is one of the sanest and most helpful discus-

sions the reviewer has had the pleasure of reading. In other words, I find this a book to be recommended strongly to all those who come into direct contact with young people.

There are one or two things which I miss. There is no mention of religion in the book, or the development of a philosophy of life, or of a point of view. And yet these are "everyday problems" of "normal youth." Possibly Dr. Thom felt that to embark on such difficult subjects would necessitate either extending the volume far beyond its present bulk or leaving the topics but superficially treated. To the extent, however, that religion is left out, the book dodges one of the central problems of youth's adjustment to life. The sociological background is but sketchily suggested, which accounts for the inadequacy of the treatment of certain issues; for instance, that of delinquency. Still, an author cannot do everything. And Dr. Thom has done more than anyone else to put the best psychiatric findings on adolescence within the reach of the average man and woman.

President Neilson of Smith college contributes a delightful introduction to "Normal Youth," and his endorsement should stimulate many to read it who rather shy away from books on psychology!

ERDMAN HARRIS.

The Religion of 19th Century Man

A PREFACE TO CHRISTIAN FAITH IN A NEW AGE. *By Rufus Jones. The Macmillan Company,* $2.50.

RUFUS JONES is one of the honored leaders of Christian thought in this country. Everything he has written has been gratefully received by the Christian community and it will greet his latest opus with the same sympathy, for the book is the result of years of honest and careful thinking and of vital Christian living. Nevertheless . . . but let us withhold our criticisms and dwell on the merits of the book.

In Willard Sperry's recent "Yes—But" the negative character of Christian apologetics was criticized. Professor Jones' book is the answer to this criticism. Here is a defense of the Christian faith which is positive and filled with the spirit of confidence that the Christian view of life and way of life has nothing to fear from the age of science. If one were to place his reasoning in historical categories one might claim that it represents a combination of Schleiermacher's and Ritschl's theology with an emphasis upon religious experience and moral experience as valid and necessary means of arriving at truth. The two are merged, and religion and morality are found to be inextricably one, in the experience of love which leads to the revelation of God. Much that is true and helpful in regard to the religious and moral life, its methods and techniques, its institutions and its programs, is presented.

Nevertheless, the book seems to the present reviewer not a preface to Christian faith in a new age but an epilogue on Christian faith in a passing age—the age of optimism, of the intellectual adjustment of religion to science, of confidence in the morality of man. There is nothing in the book about the tragic recognition by modern man that it is difficult to achieve or to maintain any degree of moral integrity in the complex life of an industrial civilization. There is nothing about the difficulty of making the love ideal a reality in the brutal relations of groups to each other. Everything in the book implies that the love ideal can be worked out by tenderhearted and religiously inspired individuals dealing with other individuals. There is nothing in the book to suggest that religion really arises out of the sense of man's frustration, that it becomes vital when man realizes how impossible it is to realize the ideals which he is able to conceive, that it is a cry for help drawn out by nature's atrocities against man and nature's inhumanities in man. There is no "sense of sin" or "sense of grace" in this kind of religion. It is still the religion of nineteenth century man confident of the possibility of achieving virtue and claiming the right to faith in God in his strength rather than agonizing for faith in God in his weakness.

As our eyes turn more and more upon the problem of man's collective life and as the sad tale of the frustration of every fair ideal becomes fully unfolded, this kind of religion cannot live. The poor of the earth, who feel the brutalities of society most, will renounce it for some apocalyptic vision of a heaven on earth which will have more religious qualities than either they or their enemies will be willing to concede. The more comfortable observers who fully understand the tragic facts of our era will turn to some kind of theology akin to Barthianism which will do justice to "the crisis" in which man finds himself. The expansive sentimentalities of the nineteenth century are dead and any theology built upon them must perish.

The book is based upon honest insights drawn from actual experience. But the experience is too limited and the insights too narrow. It will strengthen the faith of those who already believe but it will have no counsels for those who are in real agony of spirit. It will rebuke the intellectualists of the more naive variety but it will have nothing for the more sophisticated souls who are done with the illusions of the past decades.

REINHOLD NIEBUHR.

This Make-Believe World

MAN'S COMING OF AGE. *By John Langdon-Davies. Harper & Brothers,* $3.50.

WE have only recently been emancipated from a world-view that attained completeness in the Victorian period. Although atomistic, analytical and objective, the manipulation of scientific data had so far transcended the experience of observed facts that popularly, at least, science became invested with a rhetorical personality; was regarded almost as omniscient, and, while assuming the intelligibility of the universe, was allowed to call in question its *relation* to intelligence. Thus the physical world became the primary reality; the soul was reduced to an epiphenomenon, and God was tolerated as a precarious, if not a presumptuous, proposition. Calvin became out-Calvined by a deterministic mechanism; fulminating pulpiteers were out-dogmatized, and religion was relegated to anecdotage.

It should be said, however, that the real scientists, absorbed in their special field, were diffident about making pontifical pronouncements. It has too often been left, not to "man's coming of age," but to an *enfant terrible* in the form of a journalistic middleman to act as interpreter, and the results have been more "crying in the night," and less coherent speech in the daylight. At the very time, for instance, when Wiggam was ascending his Mount Sinai to thunder a new decalogue, Dendy, the biologist at the University of London, was sounding a still small voice, which was more oracular. Even now, when scientists like Dampier-Whetham, Needham and Haldane insist that other forms of human activity are autonomous and yield valid accounts of reality, Mr. Langdon-Davies bursts into print with a thesis which would seem to be a combination of Spencer's theory of the *Unknowable* and Veihinger's *fiction universelle.*

To enter fully into the heart of this tome, the general reader must come equipped with at least three expressions, i.e., "common sense," "brute facts," and "the world of make-

believe." But really it is necessary to have a glossary even for these. "Common sense" here is given a new connotation. It is that which has been destroyed by science (p. 6), is contrary to appearances (p. 16), must be replaced by "brute facts" (p. 47) and so abandoned (p. 51). Then it is necessary to know that "brute facts" are those which require no further analysis (p. 44); they must replace "common sense" (p. 47), and are "some ninety odd" (p. 54) which may further be reduced to a proton and an electron. Then there are three "wholesome brute facts"—space, time and matter which can be "treated in the same common sense spirit" (p. 67)—but surely with some other common sense than that noted above.

The phrase "world of make-believe" is required for the second part of the book, because "we find ourselves in a neutral world of reality." Ultimate reality, Mr. Langdon-Davies insists, "eludes us forever." Things in themselves must remain forever unknowable, and our concern is only with relations (p. 42). A perilous descent follows to such mundane questions as "What May I Do?"; "What May I Believe?", and these together with a chapter on Happiness constitute this latter part. The portion of space afforded to "The World of Reality," which we cannot know, is about double that given to "The World of Make-Believe," in which we can only know how we are fooled, or how we fool ourselves.

The beliefs in a personal God, in absolute good and truth and beauty, in immortality, in universal purpose and benevolent design are dismissed as childish. "Responsibility for action does not exist or cannot be discovered" (p. 225), and "Before God—that is, the sum total of the universe in all its aspects—the thief is no more at fault than the owner of the property he has stolen" (p. 224). Doubtless the author is able to control his own "make-believe world" to his own satisfaction, but such an emasculated and dichotomized mental construct as he presents in this book can neither find the sanction of the scientists nor the endorsement of the common man who must be common in everything but sense.

In the preface it is acknowledged that "the companionship of common solutions" cannot be expected, and we learn also that we must "abandon universal agreement as a thing impossible to achieve in the field of subjective emotions" (p. 205). If this be all man can expect when he reaches his majority, should he not remain consistently speechless? Why should he proclaim a universal proposition that we must abandon universal agreement? When he can transcend a world of make-believe, is there not assumed a realm of truth? Can he be absolutely determined, when he is free enough to admit it? Frankly, should we meet Mr. Langdon-Davies' generic being who claims maturity, we would be tempted to use the words of David to his embarrassed servants: "Tarry at Jericho until your beards be grown and then return."

W. P. Lemon.

The Sage of Concord

The Life of Emerson. *By Van Wyck Brooks. E. P. Dutton & Company,* $3.00.

THIS is the kind of biography that one likes to read. It is undisguisedly the story of a man's life. It is not marred by an attempt at the psychological approach to the character of Emerson. It is not an interpretation of his mind and works. It is rather a fascinating account of what Emerson thought and did, given by one of the foremost critics of American culture, leaving the reader to decide for himself why he thought and acted in such wise.

After the fashion of earlier biographies, this book begins with the ancestral background of Emerson. The first character introduced is Miss Mary Moody Emerson, Ralph Waldo's aunt, a curious creature, bright, provocative, reproving, who after courting death unsuccessfully lived all the rest of her life in her shroud. A number of salient facts are related about the various branches of the family tree. Then with a few bold strokes of his pen, the author brings to the front the boy, Ralph Waldo, the product of seven generations of ministers. A shrinking, retreating little fellow with a sluggish mind! But he was always listening, and when his curiosity was aroused he quivered with interest and emotion.

As he grew into manhood the sense of life as a divine commission took hold of him. Perhaps the seven generations of ministers—and his aunt Mary—saw to that. Along with the other children of the family, he was never allowed to forget that he was destined to no common task. The children of this line were to be Byrons and Talleyrands, "No mere apes of men, no crawling sycophants, but spiritual monarchs after the ancestral pattern." So after graduating from college, he went to divinity school, but later gave up his pastorate because he had no taste for it. Perplexed, discouraged about his future, he read in Dryden, "Go, let the gods and temples claim thy care." "Prophetic it seemed. . . . He had never doubted his destiny. He had only mistaken its form." The poet, the writer in him was exerting its claims. His poems, his essays, his lectures were the forms in which he was to fulfil his mission.

To Mr. Brooks Emerson is the ideal of what a leader of American culture should be. He believes that the creative talents of American men of letters have been thwarted by American civilization. Only a few have refused to surrender to the taste of the time. Walt Whitman, second to Emerson, demanded the right to be himself. The task of the literary man is to create patterns, lift ideals and elevate life. Emerson himself speaking of the office of the scholar expressed the idea: "To cheer, to raise and guide men by showing them facts amidst appearances. . . . He is the world's eye. He is the world's heart. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse, and the conclusions of history." Emerson was tempted to be something else, to join the reformers and get in the thick of action. Often he reproved himself for standing aloof from reformatory movements, and more often the leaders in those movements reproved him for doing so. His were the words by which men were inspired, but neither he nor they quite understood that that was his work.

James Daniel Martin.

The Roman Answer

Jesus Christ: His Person, His Message, His Credentials. *By Léonce de Grandmaison, S. J. Volume II. The Macmillan Company,* $4.50.

MANY Protestants suppose that Roman Catholics are carefully insulated from all books that do not bear the sign "nihil obstat." This monumental work on Jesus, however, reviews even the most radical scholarship and provides a distinct contrast to many Protestant works which assume that Roman Catholic writings may be ignored. Father Grandmaison left the completed work on his death in 1927. The second volume of the English translation now appears. For careful study of the original sources and a comprehensive survey of all important modern literature it leaves nothing to be desired. Detailed problems are discussed in detached notes so that the text affords a succinct narrative for the reader who is willing to think seriously with the author.

He does not pretend to write a "life of Jesus" any more than do the liberal Protestant scholars whose errors he would correct. Rather, he has the objective of substantiating the Catholic dogma as set forth in the formula of Calcedon. The first volume, appearing in 1930, was devoted entirely to a discussion of the sources and the gospel setting. Father Grandmaison is quite aware of the fact that the real battle is to be fought on the evaluation of the sources. He defends the four canonical gospels as apostolic. Matthew was the earliest, written in Aramaic, and later translated by an author whose language is influenced by Mark. He grants that there must be a literary solution of the synoptic problems. The Fourth Gospel is defended as from the son of Zebedee in a compact chapter surveying all modern study up to the time of the author's death. Nevertheless, when he comes to the message of Jesus, the material from John is usually used separately.

The volume before us contains Book III, Jesus, His Message, and Book IV, His Person. After discussions of the Father, his kingdom, and the commandment of love, the author proceeds to his main task. Through a masterful series of chapters he leads up to the conclusion of the self-witness to the divine nature and authority of Jesus. Relatively little is made of the argument from miracle. It is to his religious preeminence that Grandmaison makes appeal. What divides him from liberal critics is the confident assumption that the high faith of the gospels expresses exact words from the lifetime of Jesus rather than the faith of the generation that wrote the gospels.

The last 100 pages are given over to a survey of attitudes toward Jesus. Liberal readers have held up to them the contradictions and inadequacies of mediating Christologies. Few conservative Protestants, however, are likely to relish what is set forth as the true solution of the mystery of Jesus. After surveying the kenoticism of Bishop Gore and such conservative Christologies as those of Seeberg and Kaehler, he comes back: "The Catholic, or rather Christian, attitude towards the problem knows nothing of these hesitations, and refuses to make void, to obscure, or annul the mystery of Christ; it holds and proclaims that the union of two elements, two distinct principles of action, two 'natures'—the divine and the human—in one and the same person preexistent as such, is a mystery which passes the mind of man. There can therefore be no question of directly justifying the doctrine of the incarnation, of showing it to be intrinsically the only true one. The ultimate conclusion, for religion, to which this work points is unconditional dependence on Jesus of Nazareth, Lord and Son of God. One step further brings us to the Christian Catholic church, the depository and interpreter of the authentic teaching of Christ, and it is from her that we receive, without fear of error, the dogma of the incarnation."

But what of those who are unable to repose in the arms of authority?

CLARENCE T. CRAIG.

Books in Brief

A PRIMER OF MONEY. *By Donald B. Woodward and Marc A. Rose. Whittlesey House,* $2.00.

It is important to notice how rapidly the weight of public sentiment is swinging to a belief in the necessity for some radical reform in the currency before our present economic troubles can be righted. A revaluation of silver, a resort to open currency inflation, an abandonment of the gold standard—these and numerous other remedies are being pushed with new earnestness. And they are attaining a respectful hearing in quarters that a few years ago would have regarded any such suggestions as madness. The reason, of course, is that the downward plunge of commodity prices leaves the debtor almost helpless in the hands of the creditor, and since we are all debtors—and few of us creditors—we are all in a mood to do something to bring the dollar back quickly to the approximate value which it had when we went into debt. Yet there is probably no subject on which most honest people will confess themselves more in the dark than money. In this book the editor and financial editor of the Business Week have written an unbiased, but far from colorless, study of the whole subject. It is one of the best illustrations of the way in which an abstruse matter can be made intelligible by competent journalists that this reviewer has ever seen.

WHAT I REALLY WROTE ABOUT THE WAR. *By Bernard Shaw. Brentano's,* $3.75.

Mr. Shaw is realist enough to know that the first impulse of many on picking up this closely printed tome of almost 400 pages will be to ask, "Does it matter?" He thinks that it does. And it does. From this collection of all sorts of material printed before the war started, while it was in progress, and since, one turns away with mingled feelings. It is easy to understand why Mr. Shaw must take delight in printing the early papers, calling for a clear understanding in 1913 with Germany and France, as a means of saying, "I told you so," to Sir Edward Grey. And one can equally understand his complacency at many examples of almost uncanny prescience to be found in the later papers. But as for the central thesis that carried Mr. Shaw through the war, one wonders whether it really offers much guidance for the rest of us in case another war should come along. "I felt as if I were witnessing an engagement between two pirate fleets, with, however, the very important qualification that as I and my family were on board British ships I did not intend the British section to be defeated if I could help it. All the ensigns were Jolly Rogers; but mine was clearly the one with the Union Jack in the corner." Does this mean that as long as the socialist accepts any national sovereignty he must acquiesce when a scuttling is the order of the day? If so, it would seem to present cause for deep thought to those socialists who have been accustomed to regard Mr. Shaw as the great intellectual of their cause.

TWENTY YEARS OF THE CHINESE REPUBLIC. *By Harold Archer Van Dorn. Alfred A. Knopf,* $3.50.

Dr. Van Dorn, at present on the faculty at Rutgers college, formerly taught in the famous Nankai university conducted by Dr. Chang Po-ling in Tientsin. His study is gathered under five main divisions—political, educational, religious, social and economic progress—and under each of these heads a mass of material is presented. When account is taken of the indefinite character of everything pertaining to China, it must be acknowledged that Dr. Van Dorn has given his information in remarkably concrete fashion. The point of view is unqualifiedly friendly to the Chinese, which shows itself, at times, in a readiness to accept as achieved fact that which exists only as a paper plan. The most serious question to raise in connection with such a book, however, lies in its sub-title, "Two Decades of Progress." Dr. Van Dorn states that he uses the word "progress" in its popular sense, but that makes the question no less pertinent. Has there been progress in all these fields during the past twenty years in China? More than one answer is possible.

CALL HOME THE HEART. *By Fielding Burke. Longmans, Green & Company,* $2.50.

Not since "The Good Earth" has this reviewer read a novel that affected him as powerfully as has this one. The first part

of the book, depicting the growth of Ishma on her mountain farm just below the Lame Goat ridge of the North Carolina hills, is by so far the most powerful description of such a community that all the others drop from the mind. And the second part of the book, criticized though it has been in many quarters for its introduction of a "thesis" into a work of art, is equally moving. Whether or not there is room for a "thesis" in art, the sight of the mountain girl going into the Carolina mill town, and of the way in which her life and the lives of her comrades are pulverized there amid the machines, because of the insensate industrial bourbonism of the mill operators, should move almost any reader to something of the same incandescent heat of anger that was in possession of the author when he wrote.

TWENTY THOUSAND YEARS IN SING SING. *By Lewis E. Lawes. Ray Long & Richard R. Smith,* $3.00.

One book of this sort, written by the warden of Sing Sing, is worth a dozen academic discussions of penology. Warden Lawes has no illusions about the kind of men who make up the bulk of a prison's population; neither has he any about the shortcomings of the methods generally followed in dealing with them. As is widely known, the warden is one of the most outspoken opponents of capital punishment in the country, but for very different reasons than might be expected. The book makes fascinating reading. Such a story as that of "Two-Gun" Crowley, for example, will serve to underscore all the questions that Mr. Lawes raises as to the purpose and effectiveness of society's present method with criminals.

THE ROAD AHEAD. *By Harry W. Laidler. Thomas Y. Crowell Company,* $1.00.

Dr. Laidler designed this as a sort of primer of socialism for the use of boys and girls in the lower grades of the schools. With all respect to Dr. Laidler's distinguished reputation as a scholar, one doubts whether the book will accomplish that purpose. The extreme simplicity of the form in which it is cast—letters to "Dear John and Mary"—is likely to offend the youngsters' pretensions to maturity. But the book should prove a happy find to that host of adults who, frankly interested by increasing references to socialism, are just as frankly in the dark as to what socialism is or proposes. To those whose ideas on the subject are confined to a vague notion that socialism means a general dividing up, Dr. Laidler's primer can be recommended with enthusiasm.

DREAMERS' HOUSE. *By Lucia Trent and Ralph Cheyney. Robert Packard and Company,* $1.50.

Lucia Trent and Ralph Cheyney, acknowledged leaders of the social vision movement in modern American poetry, take a home-holiday in "Dreamers' House." Here they sing chiefly of love, children and nature. These poets' wide social sympathies, reverence for life's potentialities, zeal and zest are resonant throughout the volume. Their poetic craftsmanship is everywhere evident. Glenn Ward Dresbach informally introduces "the Brownings of America" to the reader as vivid and lovable personalities, as well as dynamic forces in poetry and social advance.

THE YOUNGEST OF THE FAMILY. *By Joseph Garland. Harvard University Press,* $2.00.

This latest venture in the field which the late Dr. Holt so long made almost a private preserve certainly ought to be authoritative. At least, it comes certified by a copyright in behalf of "The President and Fellows of Harvard College." And if these do not know a reliable guide to the care and feeding of infants when they see one, who can be turned to for advice? The book undertakes to answer every question that the presence of an infant in the house might bring up, all the way from "How may colic be relieved?" to "What would you do if your baby swallowed a safety-pin?" Well, what would you?

CORRESPONDENCE

Have They?

EDITOR THE CHRISTIAN CENTURY:

SIR: Have not Conversationalists Wieman, Macintosh and Otto done us this great service already, that they have given us the latest evidence that the answer to the question: "Canst thou by searching find out God?" is still the same as it was in the days of the man of Uz?

Williams Bay, Wisc. PAUL B. JENKINS.

The Entire Conversation Will Be Published

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading with much interest and benefit the articles by Dr. Macintosh and his two opponents. When I read your announcement of a debate among (between?) three parties, I wondered what kind of an adapted definition "debate" had come to possess. But since triangles figure so largely in mathematics and other phases of American life, you are quite justified in capturing them for religious purposes. (Stanley Jones says, "Capture science for God.")

Now, sir, my request, which I hope is not too late, is this: When "the shouting and the tumult cease" and this "tribate" closes, will you kindly publish, in pamphlet form, Dr. Macintosh's part of the conversations. What a useful tract it will be! You might state in a footnote the special form of "tribulation" that brought out the best that is in Dr. Macintosh. Many, many thanks in anticipation.

Presbyterian Mission, W. L. ALLISON.
Gwalior, C. I., India.

Incomprehensible

EDITOR THE CHRISTIAN CENTURY:

SIR: The tedious twaddle of the long drawn out "Conversation About God," that is almost driving many of your most liberal and open-minded readers to drink, reminds me of the famous Greek scholar, Dr. Gildersleeve, of Johns Hopkins. After listening to the polysyllabic platitudes of a long baccalaureate sermon (at another university) on the philosophy of Christianity, by a bishop noted for that sort of thing, the old doctor, when asked for his opinion of the sermon, hotly retorted, "Well, in spite of the public notion to the contrary, my own special study is neither Greek nor Latin, but philosophy. And after studying it diligently for a lifetime, I have arrived at that pitch of self-conceit where, when I have listened to a man trying to talk philosophy for an hour and I cannot understand *anything* he says, I know that I am not the fool."

Many of us who are ourselves classed—by both friend and enemy—as at least "liberal" and "modernist" in our leanings, and so were impatiently awaiting great things from these three loudly advertised men (in spite of previous disappointments), are, instead, sadly reminded of the old French proverb, "Count no man happy till he is dead."

Board of Game Commissioners, THOMAS E. WINECOFF.
Harrisburg, Pa.

Wanted: A Believer in Jehovah-God

EDITOR THE CHRISTIAN CENTURY:

SIR: For years I have refused to read The Christian Century because I knew that it stood for things which I could not use,

but recently I have broken over and am reading it "from kiver to kiver." So far I have not found anything in the editorials to which I might offer any adverse criticism, but that series of "conversations"! What is it all about, anyway? We have gone far, as Mr. Otto says, if that is the best argument for God that is being made by Professors Wieman and Macintosh. If Professor Wieman knows anything about God, he hasn't shown it by anything that he has said so far. His endeavor to show how learned he is has only succeeded in making him ridiculous.

Professor Macintosh is better, but not much. His idea of God seems to be a creation of men, who have improved God as their intellects ripened. Not far from an "interaction," I must admit, but perhaps the only God that an evolutionist could admit. Professor Otto can be dismissed with a word: "The fool has said in his heart, etc." Still, I will admit that Mr. Otto has put up the clearest argument of all for what he professes to believe.

Isn't there a professor who really believes in Jehovah-God? I should like to hear from such a one; it would go a long way in removing the sediment deposited by these conversations.

First Christian Church, W. F. Wills.
Pittsburgh, Pa.

An Open Letter to Dr. Otto

Dr. Max Carl Otto,
University of Wisconsin.

SIR: I appreciate the logic of your arguments in The Christian Century discussion. But if I accept your non-theistic philosophy (as I have at times been tempted to do) I am immediately confronted with a very practical question, one which I cannot escape and to which I cannot find an answer.

In coming to you with this question in an open letter, I admit the motive of desiring to put your philosophy to the pragmatic test. Aside from this, however, let me assure you it is a very practical and very serious personal problem and I desire that you treat it as such. But before I state the question, let me give you, as briefly and unemotionally as I can, a few essential facts about myself.

I am 44 years old. Very early in life my hearing became seriously impaired. But I was ambitious and struggled through grade school, academy and college. The difficulties and humiliations of this struggle cannot be recited here, although they have a bearing on the question.

Has it ever occurred to you how many fields of endeavor are closed to the deaf man? I decided on editorial work as a job in which deafness would handicap me least or not at all. But I soon discovered that, while deafness might not be a handicap in a purely editorial position after one reached it, the deaf man's chance to reach such a position was another question. I accepted a call to pastoral work and spent twelve years in two pastorates, writing for publications as I could find time for it. I really believe I brought considerably more than average ability to my pulpit work and I know it was appreciated. Always naturally sensitive, I yet learned to laugh at blunders I could not help. But the fact remained that I simply could not "get next" to folks in personal and social contacts. I voluntarily resigned this work to more capable hands—or ears.

Still ambitious to make something of myself and still obsessed with the editorial bee, I bought a country newspaper in the hope that this might serve as a stepping stone to a place where I might be unfettered by deaf ears. The newspaper venture succeeded rather well. Our fortunes, which had always been at a very low ebb, began to pick up and it really looked as if there might be brighter days ahead. We bought a home and were beginning to enjoy some of the material comforts of life.

Then very suddenly my wife took sick and died. She was an exceptional woman, and few men, I am sure, are as dependent for courage for the day's tasks on the love and cheer of wife and home as I had been.

Shortly afterward came the business depression, when I had to dispose of my business. I am now one of the vast army of the unemployed. Even if there were jobs to be had, nobody will hire a deaf man. I have a piece of land, but it is poorly improved, and anyway I see no possibility of educating my children as a small farmer with no capital. I have three sons and a daughter.

I have always been subject to bitter discouragement on account of the limitations prescribed by my deafness. Since the death of my wife I find it extremely hard to throw off this dejection. Only a belief in the ultimate justice and rightness of the universe has enabled me to carry on—this, and the hope of a future existence in which effort shall not be rendered futile by physical deformities. Minus this belief and hope, life to me is positively not worth the living.

The question I shall have to face immediately I accept the non-theistic view is, *Why should I continue an existence that is so largely filled with weakness, failure and grief?*

I have insurance that would educate my children. If I live I see no way of keeping up this insurance. I might die a natural (and pauper's) death in a few years, leaving them at the mercy of a world that is none too friendly to its penniless orphans. I can understand that suicide would be a sin against God but I cannot see that, in my case, it would be a sin against society. Even in the matter of my life insurance it would but be claiming what I have paid for, it would relieve society of the probable support of my children and it would perform the much-needed service of distributing some money from a congested center.

Your doctrine of the sufficiency of man, like Mr. Lippmann's suggested basis for effort and morality, may satisfy the strong and capable. In the course of a thousand years it may succeed in evolving a society in which incompetents shall be either eliminated or given a chance. But I cannot live to see that day nor can I make any contribution toward its realization. If I could I should be willing to live and suffer to that end. But I have tried too long and hard and at too great cost to myself and my family to entertain any delusions on that point. On the other hand, such an act as I mention might be useful in calling attention to the need of giving defectives a chance to work at some one of the few things they can do.

In replying please do not recommend a hearing device. I have tried most of them. Please do not try to put me to shame by reminding me of Helen Keller. Miss Keller has not had to pit her faculties against the world unaided. Or Thomas A. Edison. I have not Edison's mental calibre. Don't tell me it would disgrace my family. The other day I saw a ragged, dirty little girl about the age of my daughter on the street and the thought cut me like a knife, "Is that what I will come to?" If I must choose for my children between a father, incapacitated through no fault of his own, having chosen to end his life leaving them provided for, and that same father clinging to life and love of them and thereby bringing them to sordid poverty—well, it should not be hard to choose. Anyway, why talk of disgrace? Until society shall provide some legal and honorable means of putting cripples out of their misery like we do *dumb* animals, why should not some progressive persons set the example of doing it for ourselves?

Do not be alarmed and warn the police. I am not going to suicide just yet. For I have not yet given up my faith in the essential friendliness of the universe, the Fatherhood of God that Jesus taught. I do not now think I ever shall give it up. But I admit having come close enough to the brink and having peered over into the darkness beneath sufficiently to realize that when or if finally I do break away from the "superstition" about God and face the fact of a world in which things are just what they seem, of an existence in which the race is to the swift and the battle to the strong, of a universe that evaluates a worthy character like that of my wife as exactly equal to the life of a horse so far as their conservation is concerned, I shall be desperately in need of something which I do not now have to enable me to go on. If you can offer me a reason why I and a million other incompetents should continue in our humiliation and suffering I shall appreciate it. If not, I hope you will not lack the courage of your conviction and recommend to me the step which, I am ashamed to say, invariably suggests itself to me whenever I consider acceptance of your philosophy.

I am sending a copy of this letter to the editors of The Christian Century to use if and as they may see fit.

Ira H. Frantz.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Mayor to Face Judge Seabury

Tammany Hall Fears Results—After the Beer Parade—Depression Increases Church Attendance

(Correspondence from New York)

NEW YORK, May 21.—The Seabury investigation is approaching its climax. Senator Hastings, Frederick Harris, the banker, and others less prominent have been answering questions the past week and those questions have led in the direction of the mayor. He is expected to take the stand in a few days. Judge Seabury is decidedly popular with the crowds who wait patiently for the opening of the doors of the court room. It was impressive last Thursday morning to see them burst into applause the moment Judge Seabury appeared in the corridor. They seem to feel that he is their champion against the dragon of municipal corruption. He goes about his work of inquisitor calmly but determinedly and does not lose his poise in the face of the interminable opposition on the part of the democratic members of this committee. It seems to the onlooker as if some of the members of this committee, especially Mr. Cuvillier, consider themselves defense counsel rather than judges. Rumor has it that Tammany hall is not particularly happy at the prospect of the mayor's taking the stand, for there is the uncomfortable feeling that Judge Seabury may be able to present evidence which the mayor cannot demolish with a wisecrack. Also it is said that some of the influential ones in the organization are beginning to consider Mr. Walker a liability rather than an asset. It was good to recognize some members of the clergy among the spectators the other day, but one would wish that there had been more vigorous support among them of Dr. Holmes and Rabbi Wise in their efforts to arouse the conscience of this city.

* * *

On the Prohibition Front

The beer parade has come and gone. Whether it helped the wet cause appreciably may well be questioned. Heywood Broun, the nationally known columnist and never tiring advocate of the repeal of the 18th amendment, says that his enthusiasm is somewhat lessened by the crowd that has joined his side. Stanley High, former editor of the Christian Herald, has come out strongly for a referendum on the subject. He feels that such a referendum if it went in favor of the drys would be of immense service in freeing the prohibition forces from the pressure of politics, while if it went against the drys it would not mean that the dry fight would be for a moment halted. As one talks with pastors here in the city, appreciative response is found to the kind of dry strategy outlined in the last few issues of The Christian Century. Let the wets present an alternative. It should not be prohibition against the field.

* * *

Jewish Magazine Challenges Christianity

The Jewish magazine "Opinion," edited by James Waterman Wise, has a symposium in this week's issue which is of more than casual interest. It is entitled, "Will Christianity Dare?" and is a discussion of the need for the revision of Christian doctrine concerning the Jews. It would be most helpful to leaders in our Christian churches to have more first hand information in regard to ourselves as seen through Jewish eyes.

* * *

Hard Times Increasing Church Attendance

Reports from many sources indicate that church services have been better attended the past season than they have for several years. Also the Sunday schools are showing gains. The superintendent of the Sunday school of St. James church, which works among the Negro population of Harlem, reports: "The psychological effect of depressed times has quickened religious interest on the part of thousands of adults in our neighborhood. It has had a corresponding effect upon boys and girls. Our church school closed the year March 31, 1932, with the largest enrolment in its history." It is also significant that Union seminary at the commencement exercises this week graduated the largest class in its history. A like report also is received from the Lutheran church in this city, which is ordaining the largest number of young men it has ever ordained in the 200 years of the history of the denomination here.

* * *

Dr. Paul Monroe to Head Colleges in Turkey

Dr. Paul Monroe has been appointed president of Robert college and of Constantinople Women's college, the two American educational institutions located at Istanbul, Turkey. Dr. Monroe is well qualified for this double executive position as he has been director of the International institute of Teachers' college, Columbia university and president of the World Federation of Education association. He will take up his tasks at a time when great skill and tact are required in dealing with the relations of the institutions to the Turkish authorities and people.

EDMUND B. CHAFFEE.

Dr. Harris Kirk to Summer In England

Rev. Harris E. Kirk, of Baltimore, is to be the holiday preacher at Marylbone Presbyterian church, London, during July and August. On the nine Sunday evenings he will present a series of sermons on the David saga, somewhat like that on Jacob which he delivered last summer at Westminster chapel.

Methodists Sound Call to Retreat

Passion for Economy Leads to Retrenchment All Along the Line—Two Bishops Elected

(Special Correspondence)

ATLANTIC CITY, May 21.—In its third week the Methodist Episcopal general conference at Atlantic City revealed its distinguishing marks beyond chance of mistake. It will go down in Methodist history as the conference of depression; negative, unadventurous, even timorous. It has been responsive to every note of fear, cold to every plea for daring, and bold only in its determination to retrench wherever a salary could be cut, a service curtailed or an agency of the church discontinued.

The election of bishops illustrated this temper, in every phase of the long drawn out agony of taking 19 ballots to get two bishops. For any adequate working of the Methodist supervisory system, at least five new bishops seemed called for. The present bishops average well over sixty years of age. In the last four years the group has lost nine members by death, retirement and resignation, with only four elections in the foreign field in the newly-created "central conferences" as replacements.

In order to fit the diminished supply of bishops to areas of supervision, two such important episcopal centers as Buffalo and Indianapolis have been discontinued, also Helena, Mont. In Europe the Paris center is abandoned; in Asia, Seoul, Korea.

New Bishops

After the first ballot, Dr. Merle N. Smith of Pasadena and Dr. Merton S. Rice of Detroit, who received substantial votes, declined to let themselves be considered. Then the jockeying began. First one man and then another would get to the top, but not until the 17th ballot did Dr. J. Ralph Magee of Seattle, Wash., reach the necessary two-thirds of the total vote. Two ballots later Dr. Ralph S. Cushman of Rochester, N. Y., was elected.

During the voting, three men withdrew their names: President Bromley Oxnam of DePauw university, Dr. Loren Edwards of Denver, and Dr. J. M. M. Gray of Detroit. Other strong and positive men who remained in the race—Dr. L. O. Hartman, editor of Zion's Herald, Boston, Dr. Albert E. Day of Pittsburgh, Dr. Louis C. Wright of Cleveland, Dr. Dorr F. Diefendorf of Newark, N. J., and others—were eliminated sooner or later, and the two men who were successful owe their election to their averageness and personable geniality more than to any conspicuous ability or distinguishing marks of leadership.

The conference, while unwilling to do anything which might affect the status or tenure of the bishops, was notably critical in its discussions of the episcopal office. Seated in imposing but impotent state on the platform, the thirty general superintendents listened uncomfortably through several sessions in which what one delegate called the anomaly of "an undemocratic system struggling to function in a democratic world" was scathingly reviewed.

Criticize Bishops

The speaker just quoted, Dr. J. Franklin Knotts of New England, described the episcopacy as "both the white elephant and the sacred cow of Methodism." Dr. Ernest F. Tittle of Evanston, Ill., in a debate on the tenure of episcopal office, said, "If we find that we cannot, as a church, make a great pronouncement that will be a Christian message to the world, without having it toned down by men who are spoiled by a privileged ecclesiastical order, then we owe it to mankind to change the system that spoils the man."

This debate on tenure brought out some memorable utterances. Many were protests against the dead hand of the past, and some urged that a life-term for an elective office was out of harmony with the times; but others sturdily defended the system as a stabilizing power in the church. These latter prevailed, for the proposal to send down to the churches a constitutional amendment making possible the fixing of a term for bishops was defeated. It had an actual majority of 12, but needed two-thirds of the total vote.

The bishops' salaries will be ordered reduced from $7,200 to $6,000, but one piece of economy in episcopal outlay will not become effective for a couple of decades. The conference reduced the pension rate of the new bishops from $3,000 to approximately $1,200. The resignation of Bishop Frederick Fisher, now pastor at Ann Arbor, Mich., was accepted as of May 1930, the time when Dr. Fisher ceased "from traveling at large among the people."

Standpat on Theology

Methodism's doctrinal standards, apart from the orthodox beliefs of evangelical Protestantism, are hard to find and much harder to reduce to a system. But the conference, after long debate, refused to send down to the churches a proposed amendment which would remove the "unrepealable clause" in the church's constitution, and so open the way to a restatement of Methodist doctrines. "We don't know what they are," the delegates seemed to say, "but nobody shall change them. They are too sacred to be touched."

It was in this debate that Dr. Halford E. Luccock of Yale divinity school stirred the minority by saying, "Whenever a religion has married the spirit and thinking of one age, it always becomes a widow in the next. Instead of having the figure of the church as the Bride of Christ, we have it as the widow of the late preceding age, left without any visible means of support."

For the past four years the church has had a Peace commission which has done much good work for the general peace movement, at a total cost of $15,000 a year. This amount was reduced to $3,000 for office expenses and incidentals, thereby dispensing with the competent services of Dr. A. C. Goddard, the commission's secretary.

Further proof of the economizing temper of the conference was given in the abolition of three of its Advocates—the Northwestern at Chicago, the Pittsburgh, and the Pacific at Portland, Ore. Each of these has had a long and conspicuous record of services to the church, but they fell victims to the determined onslaught of those who could see no values in them to offset the recurring and admittedly large deficits.

So aggressive and determined were the economizers to see that no new dollar of expenditure should be approved, for any project whatever, that at the close of one session, when a bishop-elect pronounced the Aaronic benediction, ending "and give thee peace," one discouraged delegate was heard to murmur under his breath, "Without expense to the general conference expense fund!"

Divide on Prohibition

The conference denied full ministerial status to women preachers. It adopted its long prohibition report without so much as hearing it read. In the lobbies is much evidence of divided opinions on prohibition, and more during the men's council sessions. The church speaks as bravely as ever it did, but something of the old crusading passion is lacking, and there is a growing feeling of leaderless and planless bewilderment on the wet and dry question.

The conference has before it a report abolishing the world service headquarters at Chicago as now organized. No provision is made for a cooperating staff, such as been brought together at 740 Rush street under the leadership of Dr. Ralph A. Ward. There will still be a central treasury for benevolences, but its treasurer may be one of the treasurers of an existing benevolent organization. Here again is revealed the purpose of the conference to cut down every possible expense, even though the odds are against any actual saving. At this moment the prospect for a confused and confusing multiple benevolent appeal seems almost certain.

Women Demand that Disarmament Be Made Issue in Coming Campaign

Notice of a concerted drive of pacifist forces to make disarmament an issue in the coming campaign was served on the two major political parties on May 13, when a delegation of the Women's International League for Peace and Freedom called on Sen. Simeon D. Fess, chairman of the republican committee, and Jouett Shouse, chairman of the national democratic committee, to present proposals for peace planks in the party platforms. Miss Dorothy Detzer, executive secretary of the Women's league, spokesman for the delegation, declared that the pacifist forces of the country are for the first time in their history determined to make disarmament a major political issue. The recognition of Russia was among the proposals for platform planks; others were a lower tariff, cancellation of debts and reparations, a greatly lessened expenditure for military and naval purposes, entrance into the world court, a consultative pact and legislation on the control of traffic in arms.

Shrinkages Face South's Baptists

Minor Retrenchments Made Necessary by Falling Off in Funds—Advanced Social Position Taken

(*Special Correspondence*)

ST. PETERSBURG, FLA., May 14.—Southern Baptists came to this remote corner of their territory with much misgiving. With diminished receipts and staggering debts, they feared they would find it necessary to abolish two of their southwide institutions and perhaps consolidate their two mission boards, home and foreign. But in the spirit of President Hoover's telegram to them, in which he reminded them of the church's duty to lead in spiritual mastery, they refused to be thrown into a panic or to revolutionize their methods and agencies or to behave in a radical manner. On the other hand there was no disposition to grope forward in blind faith or to work themselves into a frenzy of enthusiasm. Budgets were revised, consolidations were effected in minor departments, provision made for developments to determine others of a major kind if they became apparent. An emergency offering of $300,000 will be undertaken during June and July for the two mission boards. It was felt that under the distressed conditions the degree of unity which prevailed was in itself most hopeful, and many outsiders who were guests must have felt so too.

Mission Giving Drops

The decline in missionary contributions is not attributable to the depression, in the judgment of many of the most thoughtful. Some are saying the greater the growth in numbers the sharper the decline. The gain by baptism last year was 211,253, or an increase over 1930 of 12,674. There was a total net gain for the year of 94,288, bringing the membership to 3,944,566. Yet the gifts to missions declined nearly $1,000,000, and gifts for all purposes $4,870,892.72, pruning total gifts down to $32,618,125.56, a low figure indeed as compared with a few years ago. Such a decline cannot be laid at the door of neglect in respect to training, for the missionary societies and Sunday schools have grown in popularity and numbers. The cause most frequently assigned is the inadequacy of the budget system of finance, which does not emphasize the claims of the specific items included. Others make bold to say that deeper than the depression or defective method is a growing doubt as the urgency of the missionary enterprise in itself.

In some ways Southern Baptists persist in their policy of isolation. They are not members of the Federal council of churches, and they positively shied at the first mention of sending delegates to the World conference on faith and order. They are making progress, however, in the cultivation of fellowship relations with Northern Baptists. Dr. J. Whitcomb Brougher, pastor Tremont temple, Bos-

XUM

ton, brought a fraternal message, and Dr. George W. Truett, Dallas, will go from the south to the meeting of Northern Baptists in San Francisco. The hope is expressed and plans are under way for both northern and southern conventions to meet in Washington, D. C., next year. As regards matters of faith Dr. Brougher gave it as his conviction that fully 90 per cent of Baptists north and south are substantially agreed.

Social Issues Stressed

Probably no report considered evoked more emphatic response than that of the social service commission, of which Dr. A. J. Barton, Wilmington, N. C., is chairman. This report dealt warily with any possible non-Christian ethics at the bottom of the depression, but it rang out distinctly against militarism, and in behalf of international peace by condemnation of armaments and military training in the schools. It declared motion pictures one of the gravest, most subtle and widespread influences working toward the disintegration of the moral fiber of the people, and recommended federal control. It lamented the fact that, despite effective measures for suppressing mob violence, resulting in fewer lynchings, the south continues to lead in such deplorable outbreaks. The report spoke up valiantly for a deeper regard for social justice between the white and colored races. It commended those states which are enacting laws for the better regulation of marriage, and believed that interracial marriages should be prohibited. Of course, the section dealing with prohibition and the 18th amendment received the largest attention. It took notice of the forces which are at work for the undoing of prohibition, pronounced against all clamor for resubmission and pledged the convention against all wet candidates of whatever party. This commission aspires to a higher status, with a paid official in charge, who might make more extended research into social questions, with more ability to be acquired in advising Southern Baptists as to their attitude toward such questions.

Education Loses

Having discontinued their education board, having surrendered many of their mountain schools which were fostered by the home mission board, and finding their three theological seminaries groaning beneath debt, Southern Baptists had no militant message on education. An education commission, of which Dr. Charles D. Johnson, of Arkansas, is chairman, asked: "How shall we continue to attract and hold students to our Christian colleges? How can we provide sufficient funds to maintain adequate educational plants, libraries, laboratories and faculties? How are we to differentiate Christian colleges in fact as well as in theory in this age of indifference to spiritual values?" During the year Southern Baptists lost 19 schools and 4,363 students.

Since the convention met on Friday and held over till Monday, the pulpits of St. Petersburg and vicinity will resound with the voices of the chosen on Sunday. The convention sermon, preached Friday by Dr. Marshall Craig, Dallas, on "The Primacy of the Spiritual," was acclaimed.

JOSEPH MARTIN DAWSON.

African Methodists Meet in Cleveland

Conference Suspends Bishop Vernon—Mr. Baker Addresses Federated Churches—Slump Hits Episcopalians

(*Correspondence from Cleveland*)

CLEVELAND, O., May 13.—The 29th quadrennial conference of the African Methodist church is now in session in Cleveland. There are 804 official delegates representing the following countries: The United States, Liberia, Sierra Leone, South Africa, Dutch, French and British Guiana, Bermuda, Barbados, Trinidad, Jamaica, Haiti, Virgin Islands and Dominican republic. These delegates speak French, English, Dutch and Spanish. It is estimated that 10,000 visitors will be in attendance during the weeks of the conference.

Bishop W. T. Vernon of Arkansas in the opening sermon said: "The agnostics and free thinkers of the past have brewed the proper psychology for the ruin of the world. Not law, but the gangster rules. God is our only way out." The bishop expressed belief that wise men throughout the world are coming to realize this fact and that there is now a decided change for the better. It is regrettable that after sounding the keynote message the conference found it necessary later to suspend Bishop Vernon for his inability to account for certain church funds. In fact, the conference has been rather hard on its bishops. The number of districts requiring bishops has been reduced from 18 to 15. This means the election of two new bishops at this conference as four have died during the year and Bishop Vernon's suspension makes it necessary to select a successor. The bishop was suspended for 48 months and no legal action will be taken in the matter. The episcopal board of the conference has been in session for some days considering the fitness of certain bishops for their work and it is understood that additional action may be initiated.

The delegates have taken action on many difficult problems. They have labeled war as "unchristian and barbarous" and have denounced companionate marriage and birth control. They have declared that the present preparedness propaganda is being promoted by the manufacturers of ammunition.

There are many forward looking leaders in this great denomination who are apparently determined upon securing some needed reforms within the church and at the same time a more definite Christian approach to the social problems of this age.

* * *

Allied Forces Hold Mass Meeting

When the Allied Forces came to Cleveland some months ago in their swing around the cities of the United States, they received very small support and spoke to limited crowds. In view of the fact that sufficient effort had not been given to the set-up of the meetings, the Cleveland

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committee has invited Dr. Poling to return on May 15 for a mass meeting on Sunday afternoon and a luncheon forum to be held at Hotel Carter on Monday noon. It is expected that 1,000 persons will attend the luncheon at which time Dr. Poling will answer questions offered by representatives of both camps. Raymond Robins is the speaker for the Sunday afternoon mass meeting.

* * *

Federated Churches in Annual Meeting

The annual meeting of the Federated Churches of Greater Cleveland recorded the largest attendance in many years. The reports of various committees showed the best year in 20 years of federation history so far as activities are considered. The entire official family was renominated and elected for another year. Dr. Philip Smead Bird, pastor of Covenant Presbyterian church, is the president. Newton D. Baker was the speaker for the annual luncheon. Some of the great paragraphs in his address were lost sight of in the confusion relative to his appeal to the churches to "insist upon having a discussion on the subject (prohibition) based upon facts dispassionately considered."

Here is a notable paragraph from Mr. Baker's address: "In a world whose faith has been shaken, in a world which has seemed to be a series of dissolving pictures, where ancient institutions and ancient safeguards have crumbled and been destroyed, the one solid rock is the church. If it is to be rent at all, it will be rent by us on the inside having uncharitable opinions about other kinds of Christians because they do not believe just as we think they ought to believe. But if people can just realize the essential salvation that is to be restored to a stricken world by a solid, substantial faith to which they can cling, then the church will have risen to her greatest opportunity."

* * *

Ohio Episcopalians Hard Hit by Depression

Three hundred clergy and lay delegates were in attendance at the 115th annual convention of the Episcopal diocese of Ohio which met in Trinity cathedral, Cleveland, this week. Bishop Warren L. Rogers stated that this diocese had been harder hit financially than any in the United States. "At present," he said, "we have no rich men, and the diocese faces the year with only about half of the resources of other years, but looks forward without fear, eyes straight ahead, and hearts true and loyal." The diocesan budget for this year is $90,876, something more than $75,000 less than last year. The death of Mr. Samuel Mather, one of the leading laymen of the diocese, during the year was a serious blow to the church.

DON D. TULLIS.

Canadian Conference on Social Work, June 7-9

Among the subjects to be considered at the third biennial Canadian Conference on Social Work, to be held at Winnipeg June 7-9, are: Unemployment Insurance; Salary Cuts in Hard Times; The Minister and Social Work; The Challenge of the Delinquent; Progress in Child Protection Legislation; The Family Welfare Agency; The Vindication of Youth, and The Community Chest. Frank J. Bruno, professor of applied sociology and director of training for social work at Washington university, St. Louis, will be one of the speakers.

Dr. Paul Scherer Addresses Biblical Seminary Graduates

Pres. Wilbert W. White of the Biblical Seminary in New York, preached the baccalaureate sermon at this year's commencement, May 20-23, and Rev. Paul Scherer, of Holy Trinity Lutheran church, New York, gave the commencement address.

Death of Mrs. G. J. Geis, for 40 Years Missionary in Burma

Mrs. George J. Geis, for 40 years Baptist missionary in Burma, died April 28 of apoplexy.

Says Dr. Peter Ainslie

of Baltimore

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Tragedy Dogs the Nations

Mr. MacDonald Missed from Commons—The Honolulu Case—C. F. Andrews Brings Bad News from India

(Correspondence from England)

LONDON, May 10.—Lesser and greater tragedy seem to be dogging national and other leaders. The assassination of the French president by an obvious maniac, the bombing by an aggrieved Korean of the Japanese officials at Shanghai, the sudden death of M. Albert Thomas, head of that too little appreciated yet perhaps most successful piece of international cooperation, the International labor office, are the major items in a terrible list, the international repercussions of which are fortunately not so serious as they might well have been. Happily, too, we can now look upon the temporary laying on one side of Mr. Ramsay MacDonald for a second eye operation as, comparatively, at least, a minor happening, for he is making good progress, but his absence from the helm of state is none the less serious. It is a most inconvenient time for him to be absent from the house of commons, but it would be much more inconvenient if he were to be absent from the Lausanne conference next month and unable to put in an appearance, at any rate, at the resumed sittings of the disarmament conference.

Mr. Winston Churchill, whose voice over the radio, some state, has taken on a different timbre since his American visit, had a good-natured "dig" at the premier at the Royal academy banquet. He described Westminster as a political art gallery and said that the prime minister had been exhibiting so much in foreign galleries that his productions were rather missed at home. Several of his masterpieces were in rather an unfinished condition and their arrival home was hopefully looked for.

Turning to other members of the cabinet, he referred to the lack of color in Mr. Baldwin's recent work, adding, "We miss very much the jolly old English pictures he used to paint—the Worcestershire farm, the pigs in clover, broccoli in autumn, and especially just now, brewing the audit ale"—an amusing sally at both the budget and the pressure of some conservative interests, not likely to be successful, for the reduction of the beer duty.

* * *

Honolulu and Scottsboro

The Honolulu affair, and its sequel in the governor's action of commuting the sentence to one hour's imprisonment, has created a great deal of astonishment over here. Light sentences in cases involving interracial prejudices are, of course, by no means unknown in British dominions and the colonies, but the public is not a little puzzled at the tremendous contrast between the sentence and the subsequent action of the governor. The Scottsboro case has hardly so far been mentioned except in the Times and the Spectator, though there have recently been cables

on Miss Nancy Cunard and her stay in a Negro hotel in Harlem. Nevertheless, the public is slowly awakening to a realization that this may be another Sacco-Vanzetti case, though for most of them all these happenings seem to be very remote.

* * *

The Royal Academy Exhibition

The Royal academy at Burlington house this year may best be described as an "average" exhibition of pictures. It is neither very good nor very bad. The few "modern" pictures which have found a place on its walls, such as Glyn Philpot's "Ascending Angel," are all relegated to the last room, so that apparently they shall not shock conventional visitors too early in their tour.

If Mr. Shillito were writing this letter he would, as an experienced critic, be able to deal adequately with what is considered "the picture of the year" in a way I am quite unable to do. This is "The Raising of Lazarus" by Mr. Richard Sickert, A. R. A. Its vagueness of detail and strangeness of design—the spectator seems to be viewing the scene from above—perplex the ordinary onlooker. The artist has offered the picture to Sadler's Wells theater that it may be sold on behalf of the funds of that struggling home of good drama and opera, mothered by Miss Lilian Bayliss of the "Old Vic."

The picture which will attract most attention is Mr. Mark Symons' "The Street of the Great City," in the midst of which three crosses are being raised, surrounded by a crowd, some complacent, others horror struck. There is a sepia grimness about the scene, which is horrifying rather than moving.

* * *

C. F. Andrews Returns to London

The seriousness of the situation in India may be measured by the fact that C. F. Andrews, who, after negotiating successfully a continuation of a sort of "gentleman's agreement" between the Indians in South Africa and the Union government, returned to India, has suddenly returned to England instead of carrying out his original intention of joining the dean of Canterbury in his flood relief activities in China.

"It is almost a matter of minutes," he told me when I saw him in London within an hour of his arrival. "When I got back to India I found matters so critical that all my friends, Indian and European, asked me to postpone my China visit for the present. After touring the north of India and seeing the situation with my own eyes, I believed it was more important for me to come back to London and explain my views of the situation."

The present discontent goes through all classes, Mr. Andrews said, and the danger is that if the ordinances are continued after June next, the Indians will lose hope. It is impossible for any new scheme of government to be got through and passed by the British parliament for a year at least. Meanwhile, if Mr. Gandhi and the other leaders are kept in prison, the risk of catastrophe is enormous. "It is almost certain that some incident will occur in which the police will get out of hand and then we shall have another 'Amritsar atmosphere.' There is no doubt that things are very bad indeed, though outwardly there may seem to be a pause."

* * *

Mr. Andrews' Book

Mr. Andrews has returned just when his book, "What I Owe to Christ," is one of the best sellers. Much of it was written during his stay in the states, and it was when we were at Hampton institute together two years ago that he allowed me to read some of the chapters in manuscript. A second large edition was called for the week of publication. It is a wonderful story. "Artifex" (Canon Peter Green), of the Manchester Guardian, says it is the most epoch-making book of personal experience since Newman's Apologia Pro Vita Sua. It is published in the United States by the Abingdon Press.

* * *

And So Forth

The first report of the Pilgrim trust, founded by Mr. E. S. Harkness of New York as a token of appreciation of Great Britain, has just been issued. The trust deed gives the trustees complete discretion as to the use of the fund which may be applied to any object covered by the legal description "charitable." Last year a sum of over £155,000 was donated for such objects as relief work, settlement work, the allotments for unemployed started by the Society of Friends, the repair of various cathedrals, and for nursery schools.

Although Britain's new broadcasting house, the curious shape of which gives one the impression of a great stone vessel about to plough its way down into the traffic of Oxford circus, is not yet completed, practically all the London staff of the British Broadcasting corporation is now installed and many of the studios situated in the soundproof "tower" in the center of the building are in use.

The "Sunday cinema bill" may be taken as dead in its present form, the committee considering it having come to a deadlock. Possibly the government will now introduce its own and a simpler bill. The bishop of Chichester, former secretary to the late archbishop of Canterbury, is one of the clerics who are supporting a more progressive policy regarding the opening of picture houses on Sunday when there is a local demand.

Last month there was an increase of 85,000 unemployment in Great Britain, bringing the total to the terrible figure of 2,652,000.

HUBERT W. PEET.

Rev. H. J. Hahn, "Radio Voice of Salem," in Anniversary

Rev. Herman J. Hahn, minister at Salem Evangelical church, Buffalo, N. Y., whose name won prominence about a year ago when he was barred from station WGR, Buffalo, because he had announced that he would broadcast a sermon on "Jesus' Way Out," in his series on "The Social Implications of the Teachings of Jesus," celebrated his 10th anniversary as minister at Salem church on May 8. For a year and a half Mr. Hahn had broadcast from the Buffalo station, becoming known as the "Radio Voice of Salem." He is chairman of the social service commission of the New York district of the Evangelical synod.

China Still Fears War Renewal

War Refugees a Problem—Struggle Continues Over Manchuria—Chinese Christians Face Dilemma

(Correspondence from China)

SHANGHAI, April 22.—Hostilities in and around our city have ceased though the terms of this cessation are not yet settled. Sandbag redoubts still adorn our street crossings but barbed wire entanglements have been moved back or taken down in most places. Many factories, including some Japanese, have reopened so that the unemployment menace has lessened. Rumors still fly about. One fact is pertinent. The Japanese are willing to cease hostilities but they do not wish to move their troops far from their present lines. Hence peace efforts move as though both the clutch and the steering gear of peace need attention. The possibilities of a renewal of hostilities still lurk around the corner but being around a corner we do not see nor think of them quite as much as we recently did.

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drifted or were sent back to their homes in the country. Rehabilitation of the war zone, both from the point of view of residence and business, is little in evidence. The industrial department of the Y. W. C. A. seized this situation by the forelock and did much good work in relieving the unemployment situation. First, they investigated the conditions of unemployed women workers. Much of this investigation work was done by working girls themselves. Since no plan of registration of refugees had been adopted in all the approximately 50 camps, this matter moved slowly. The Y. W. C. A. focused its effort on helping women who could not leave Shanghai. Employment was found for several hundred women.

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"Missing" Non-Combatants

Nothing much is being done by the Japanese about those large numbers of "missing" who disappeared mostly during the first few days of hostilities. The pastor of Fitch Memorial church who with his wife, a child and six others were summarily arrested has never been heard of again. Eight relatives, together with the elder son of the general secretary of the China Christian Endeavor union, likewise disappeared. The three sons of the relative of a prominent Christian worker vanished. Mr. D. C. Tsao was vice-principal of Soochow university second middle school. His seizure by Japanese marines and plain clothes men was witnessed on the morning of Jan. 31. All traces of him end there. Two lieutenant-commanders of the Japanese navy admit that no record of arrests, trials or executions was made of prisoners taken between Jan. 28 and Feb. 6. It was during this period that all these "missing" Christians disappeared. The only answer elicited by repeated inquiries of Japanese authorities is that nothing is known of them, as is the case of course with many others. All these people were non-combatants. One naturally wonders if the Japanese marines and others were just turned loose without any one in authority to check up their activities. Where such relatively large groups are concerned it would look as though some of them would turn up if they are still alive.

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University in a Bombhole

The University of Shanghai, while only one shell fell on the campus and that without doing any damage, is almost as badly off as if it had been damaged or destroyed. It is next to a large Japanese air field on which apparently permanent structures are now going up. The road to the university runs along the front of this air field. For a time it was difficult to get to the campus, even with Japanese passes. The road is now open. But recent inquiry as to the possibility of reopening this institution received the reply from a Japanese military authority that the danger of an "incident" was too great to permit students to return. A few theological and special science students are on the campus. But the university is carrying on in the Chinese Y. M. C. A. in the International settlement with somewhat more than half its usual number of students. The facilities there do not permit of the faculty doing anything like the efficient work for which the institution is known. This institution is owned and controlled jointly by Northern and Southern Baptists. On the campus are 23 university buildings and 38 residences. The total value of land and buildings is gold $1,464,504.

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Struggle in Manchuria Still Goes on

Japanese authorities in Manchuria, we learn from well-informed sources, regard the new regime as a *fait accompli*. The real authority there is Japanese, though the "independent" government provides convenient "window dressing." A Japanese Christian, who recently visited Mukden, expressed regret that Japan had employed so much pretense in setting up rule in Manchuria under the name of an "independence government"! Inevitably all Chinese organizations, Christian as well as non-Christian, are eyed askance with great suspicion. Any organization which appears to oppose the new regime will be crushed. Japanese police espionage there has not yet attained an efficiency equal to that in Japan. It is thorough, nevertheless. Christian work and institutions feel its weight. Christian visitors to Manchuria find themselves announced and subjected to inquiry as to the purpose of their visit. Some Christian organizations find the conditions quite depressing. Detectives sometimes attend religious meetings and sit in on Bible classes. Announcement of an address on the "Kingdom of Heaven" was objected to because it smacked too much of politics! Systematic searches by Japanese gendarmes of Christian buildings are the order of the day. Keen eyes note anything that does not fit in with the new regime. A classroom in a Christian institution had pasted on the wall a blue kuomingtang chart. This "mural decoration" had not been observed by the westerner in charge of the institution. Its removal was hinted at! Everything bordering on the patriotic, such as citizenship training, study of the Manchurian question and China's foreign relations is strictly banned.

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Japanese Overtures to Sino-Japanese Cooperation

Japanese Christian organizations have been trying to initiate cooperative undertakings with Chinese groups in Manchuria. In both Japan and Manchuria funds are being raised to assist Christian work and relieve distress, Chinese as well as Japanese being designated as beneficiaries. A Sino-Japanese fellowship group, for some time in existence, decided to undertake relief work. The Japanese Christians secured a supply of food. But this turned out to be army biscuits taken from the Chinese army along with other military supplies. However, when pictures based on this relief work showed Japanese and Chinese handing out Japanese charity to wretched Chinese crowds this laudable attempt at cooperation became impossible. In one city Japanese Christians called in a group of Chinese pastors. The Japanese delegation proposed the organization of a joint council, with a name chosen by them and insisted on a photograph of the meeting—all without success. The pastors were also urged to accept 400 yen as contributions for their churches. This they declined to do. However, they finally accepted this gift for general relief work. The foreign leader of another Christian organization has been approached ten times since Sept. 18, 1931, by Japanese Christians offering financial help to the organization. In each case the help was declined. Thus in most cases these Japanese overtures, for obvious reasons, flounder badly.

In another city joint meetings of the workers of two Christian organizations were held. At the first meeting the voice of Japanese liberals was in the ascendancy. The Chinese spoke in a similar strain. Later following up this meeting Dairen Young Men, a Japanese Christian periodical, contained an article criticizing the Japanese military. The police got busy. The next meeting took quite a different tone. The joint meetings then ended.

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Chinese Christian Dilemma

These happenings leave Chinese Christians in a dilemma. On the one hand they do not want to acquiesce in the loss of territorial rights by brute force. Undoubtedly Chinese Christians in Manchuria resent what is happening there and appraise the above overtures at cooperative effort at their face value. On the other hand they are not unmindful of their Christian obligation to uphold peace. The result is a wavering of conviction that vitiates spiritual vitality. Happily not all the bonds between Japanese and Chinese Christians are entirely severed, though the Japanese Christians in Manchuria show ineptitude in trying to make propaganda of their attempts to set up Sino-Japanese cooperation. Various statements published in both Japan and China indicate that the Christians in both lands still hold ideas in common. One wishes that a common statement by the National Christian councils of both countries could be put forth to furnish guidance to the Christian church in both countries. Such a common statement could be built upon points already in statements issued from both countries. A group of Christian students in Foochow sent a long letter to Japanese students in Tokyo who replied by a letter signed by 227 Japanese students. The Chinese students expressed their belief in the rightness of the boycott and the Japanese students deplored the Chinese attitude towards their nationals. Both expressed faith in the Christian ideal of peace. Recently a delegation of Christians from Japan—four Japanese and four missionaries—visited Shanghai to study the situation for themselves.

* * *

Investigators and Appraisers

It is significant that the League of Nations commission and the Christian appraisal commission are both in China at the same time. The one is searching for the "justice" of the political situation; the other trying to find the place of Christian effort in a new but still distracted China. Both have been welcomed! The League of Nations commission called in missionaries for their views, first a British group and then an American group. Missionaries are sometimes credited with having a longer view of China's future than their fellow nationals, who are interested in commercial aims. In any event the mis-

sionaries shared their views frankly with the commission. Incidentally I learned that in preparation for the visit of the League commission to Manchuria, Chinese guards replaced Japanese guards on the Mukden-Antung railway and similarly Chinese soldiers and police appeared at many points in Mukden where the Japanese had been in evidence since Sept. 18, 1931. Japanese military display also diminished in the same city. One can only hope the League of Nations may have the courage necessary to its convictions when its commission reports.

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Appraising the China Christian Movement

The appraisal commission will, it is hoped, produce simple aims for the future participation of western Christians in Christian effort in China. That participation must go on. A worldwide Christianity must maintain equally wide cooperative effort. In addition to purely evangelistic work such cooperation works through five main agencies, medical, literature, educational, missionary personnel and financial. There is no difference of opinion that Christian medical work must be increased and improved. The urgent need of a rapid acceleration of the production and distribution of Christian literature is likewise recognized, though the organization and means therefore emerge with painful slowness. But there is some difference of opinion as to the future of Christian education, the missionary and western money in China. Some change in their relative position to the developing activities of the church and the nation is inevitable. The time has come, however, when their permanency as parts of the Christian movement must be recognized. All talk of their eventual elimination should cease. It is to be hoped that the appraisal commission will settle this question and throw some light on the future relation of these agencies to the building up of vital Christian life and effort in China. Likewise it is highly desirable that this commission make it clear that the Christian forces must make their evangel more inclusively social as well as individual.

FRANK RAWLINSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Doomed Battalion, The

(Luis Trenker, Tala Birell) (Universal) Vivid picture of a bit of the great war in the high Alps, splendidly told and notably acted by largely foreign cast. Extraordinary photography. Hero and heroine unusually fine. Grim, human, convincing.

A: Notable. Y: Very good. C: Very exciting.

Heart of New York

(George Sidney) (Warner) A story made up merely of low-comedy and vaudeville stuff—horrible English by burlesque Jewish characters, exaggerated plot and action, etc. Waste of George Sidney. Inane but harmless, and laughable for many.

A: Hardly. Y: Probably funny. C: Probably funny.

Huddle

(Ramon Novarro, Madge Evans) (M-G-M) Sturdy young Italian goes from steel-worker's home to Yale, suffers long and often for his crudity but sheer grit and nerve make him finally a football hero. Much good comedy and light romance well acted.

A: Fair. Y: Probably good. C: Probably good.

Love Affair

(Dorothy Mackaill) (Columbia) Improbable story designed merely to let Dorothy Mackaill show how to be rich, gay and physically alluring. Heroine even seduces hero. Thoroughly unhealthy story about people leading unhealthy lives with wealth, booze, and liaisons as features.

A: Hardly. Y: Pernicious. C: No.

Man Wanted

(Kay Frances, David Manners) (Warner) Rich play-boy husband, hard-working editor wife, love each other genuinely but lead independent lives. Hero becomes secretary to editor—hence her divorce and his broken engagement needed for happy ending. Unconvincing and sophisticated but not offensive.

A: Hardly. Y: Unwholesome. C: No.

Neck and Neck

(Glenn Tryon) (Sono-Art) Mediocre story about a door-to-door salesman who brags of his accomplishments until he gets involved in more or less amusing consequences. Horse racing and a poker game add somewhat to entertaining value.

A: Mediocre. Y: Perhaps. C: Doubtful.

Night Court

(Walter Huston, Phillips Holmes) (M-G-M) Elaborate and highly sensational picturization of a crooked, immoral, unscrupulous judge, and the methods of tricky court procedures. Finely played by Huston and an able cast. Opinions will differ as to effect on the public mind.

A: Well to see it. Y: Unwholesome. C: No.

Best Recent Films for Family Audience

Explorers of the World
It's Tough to be Famous
Symphony of Six Million
Office Girl
So Big
Young America

Films of Special Interest for Adults

Grand Hotel
Miracle Man, The
Michael and Mary
Rich Are Always With Us
Strange Case of Clara Deane
Tarzan the Ape Man

BOOKS RECEIVED

A Planned Society, by George Soule. Macmillan, $2.50.
Banana Gold, by Carleton Beals. Lippincott, $3.00.
The Joy of Ignorance, by T. Swann Harding. William Godwin, Inc., $3.00.
Barton's Mills, by A. Hyatt Verrill. Appleton, $2.00.
The Evolution of Human Behavior, by Carl J. Warden. Macmillan, $3.00.
English Pulpit Oratory, by W. Fraser Mitchell. Macmillan, $7.00.
America in the Pacific, by Foster Rhea Dulles. Houghton Mifflin, $3.50.
The Mistakes of Jesus, by William Floyd. Freethought Press Association, $1.00.
New Learning in Old Egypt, by Erdman Harris. Association Press, no price given.
Color of Steel, by Louise Crenshaw Ray. University of North Carolina Press, $1.50.

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